This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

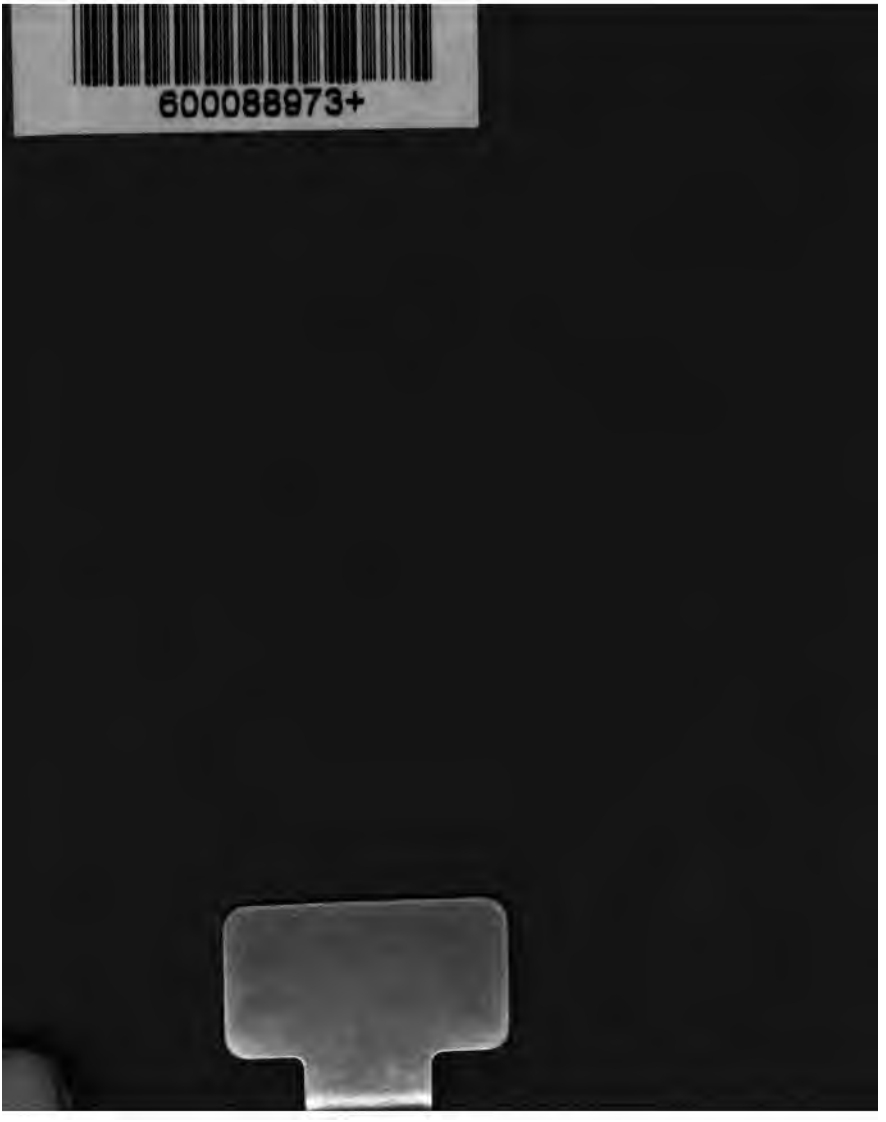
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`


600088973+

Chapters on the Te Deum.

By the Author of "Earth's Many Voices."

LONDON:

J. MASTERS, 78 NEW BOND STREET.

MDCCCLXXIII.

138. i. 167.

CHAPTERS ON THE TE DEUM.

CHAPTER I.

INTRODUCTORY.

IN the old troubled times, when the Church had to make her way through the fiercest dangers and difficulties; and when every good soldier added to her army was a gain beyond price—one day, in those old troubled times, in the city of Milan, a certain soldier enlisted who was to be one of the Church's stoutest defenders.

The name of this soldier was Augustine.

His enlistment, I need hardly say, was his baptism; and he was baptized by a man as great and as devoted as he afterwards became —Ambrose, Bishop of Milan.

There are certain other men like these, whose names appear throughout the first ages

of the Christian Church like stars shining in a dark sky. Some of these names gleam more brightly than others; but all, in their greater or less degree, make together one glorious group in that darkness; shining, according to the promise to those who spread widely the Kingdom of God, "as the stars for ever and ever."

These great men are known to us as the Fathers of the Christian Church. The influence of their holy lives is still upon us; and we use the prayers they taught us, and the forms of creed which they perfected and defended; and their teachings and their experiences are our rich inheritance.

The lives of some of these Christian Fathers are mixed up with sacred history. There is S. Ignatius, who was a child when our Lord was crucified; who saw Him after His Resurrection, and who is sometimes said to have been one of those little children whom He blessed. There is S. Polycarp, the Bishop or Angel of the Church of Smyrna, to whom the Lord sent the message in the Revelation—"Be thou faithful unto death, and I will give thee a crown of life;" and

when we think that these and others of that Fatherhood were martyrs for the Faith, and that all passed their lives in defending it, we shall say that they have a claim on our veneration only second to the claim of the Holy Apostles themselves.

But to go back to him with whom this chapter began.

The life of S. Augustine is of course a matter of history. We read how he fell into errors of life and faith; how his good mother, Monica, prayed for him; how God answered her prayers by guiding him to the city of Milan, where he heard the teaching of Ambrose the Bishop; and how that teaching brought him to the true faith; and, finally, crowning all, to holy baptism. After that, we see how, like S. Paul saying directly God's light shone upon him, "Lord, what wilt thou have me to do?" he set his whole life to serve God, until we find him at last one of the holiest Bishops and Fathers of the early Church.

But beyond all this, which is, as we have said, a matter of history, there is linked with the memory of S. Augustine a beautiful old

tradition which we love, because it gives to one of the gems of our priceless Prayer-Book an interest over and above its intrinsic worth, and draws out some beauties which might not show so brightly in any other light.

This tradition concerns the Baptism, and the hymn of praise which was sung by the Bishop and his convert as they came up from the water.

We can fancy that it must have been a very solemn hymn which could befit that moment. Let us picture to ourselves the scene.

Not a quiet household festival, as a baptism mostly is with us. No quiet church, with its font wreathed with flowers, and the group of friends gathered round it, and a little child lying in the arms of the priest, and the voices of a congregation of Christian worshippers sometimes joining in a prayer, sometimes sealing it with an "Amen."

We have, instead, to picture to ourselves the sunny skies of Italy, the pure baptismal river, the white-robed convert descending into the water, the spectators assembled on

the river bank. Some, such as the thankful mother, were there no doubt rejoicing; some were there no doubt in scoffing and enmity. Here was a man of gifts and of scholarship —a man to whom the world promised much bright fame and favour—giving up that promise for the service of the cross. A little child in spirit only, here was Christ's soldier and servant stepping forth straightway from his baptism to the thick of the Christian fight.

To any mind that must have been a fine scene to witness; but it was more than that. It was a moment of thanksgiving for the soul that was washed, and for the saint who led it to its baptism. Was it not, also, a moment of thanksgiving for the Church, who gained there and then her faithful defender?

More than that, again, it must have been a moment for "joy in the presence of the angels of God."

Cannot we fancy how they who sang together and shouted for joy when the foundations of the earth were laid — who sang together and shouted for joy again at Bethlehem over the foundation of God's yet

grander creation, His holy Church — have ever some sweet song for each good thing that befals her? and now raised their voices in gladness for this happy moment in her history when she was receiving a fresh addition of life and strength in that valiant soldier and servant of her Lord.

We cannot doubt that the angels were rejoicing; and we feel that truly to be worthy of that moment any song of earth would need to be very grand and beautiful.

Now S. Ambrose, the Bishop, is famous in the history of sacred song. The music also of his services was so beautiful, that the worshippers would sometimes listen weeping; and he introduced in his choirs the ancient practice, which we still preserve, of singing turn by turn, "one to another," as we have it in the song of the seraphim.

We may imagine, then, that a hymn led by him on the occasion of that baptism, sung verse by verse with the newly-baptized as they came up from the water together, would be a hymn of no common grandeur and beauty. If it had been recorded and handed down to us, we should no doubt be ready to

give it a place in sacred song next to the inspired songs of the saints of Scripture; the Psalms of Moses and of David; the song of the three in King Belshazzar's furnace; the *Benedictus* of Zacharias; the *Magnificat* of the Blessed Virgin; and the *Nunc Dimittis* of saintly Simeon. We sing these holy songs feeling their value and their beauty; and are glad, moreover, to be worshipping in the very words of the holy dead, with whom we hold communion. If we also possessed the words of that baptismal chant of our Christian Fathers, and it were dear to us for its beauty, would it be any the dearer to us for the sake of that baptism, and for the memory of that good soldier, who from the waters of baptism strove on till he reached those living fountains of waters where the strife is done, and where the song is of victory won and of battle ended for evermore?

And what if we have it, and are familiar with it, and have been familiar with it from our childhood? What if it has been for ages the adopted hymn of the Church Militant? and has really taken its place next to the inspired hymns of Scripture? For thus runs

the old tradition—that as they came up out of the water, those two holy men, they sang a solemn hymn, uttering turn by turn the praises which sprang to their lips; and the hymn began thus—

> "We praise Thee, O God: we acknowledge Thee to be the Lord.
> All the earth doth worship Thee: the Father everlasting."

CHAPTER II.

"We praise Thee, O God: we acknowledge Thee to be the Lord."

WHATEVER weight we may allow to this story of the origin of the *Te Deum*, whether history could prove or disprove it, makes no difference in the value of the Hymn, which has come down to us from ancient times, and has always been recognised by the church as a faultless model of faith and praise.

The purpose of these chapters is, therefore, reverently to examine this treasure which is ours—to note some of its beauties, and learn some of its teachings. Without any further words of preface, then, we will take the opening verse—"We praise Thee, O God: we acknowledge Thee to be the Lord."

The first chapters in the Bible give us two different views of God. First, we read of Him simply as God. We read that God

created the heaven and the earth, the light and the darkness, the sun and moon and stars, the living things on the earth, and man. That God saw that it was good, and God blessed it all; and, finally, that God rested from all His work which He had created and made.

Next, we read of Him under an altered title—The Lord God. From the moment when the Creator rests from His work, He appears to us in a new aspect; from thenceforth He is spoken of sometimes as the Lord God, sometimes as God, sometimes as the Lord.

Now if we think this over, we feel that it is not accidental, but that there must be a meaning in it; and that these two words, Lord and God, although both titles of the same blessed Being, have each their own meaning, and are intended to teach us something; to give us, indeed, two different views, and thus a fuller idea of our Maker and Preserver, God.

The holy Apostles and the Christian Fathers have taken great pains to impress this upon us; for in each of the three forms of creed

which we have in the Prayer-Book, we are taught to declare our belief in Him under this twofold aspect of God and Lord.

We say that we believe in God the Father; in one Lord Jesus Christ; and in the Holy Ghost, the Lord. We also say that we acknowledge every Person in the Holy Trinity to be God and Lord, and the ancient Hymn before us, of which some part is indeed little less than a beautiful rendering of our Creed, opens with the same thought, "We praise Thee, O God: we acknowledge Thee to be the Lord."

What, now, is the distinction between these two titles of the Almighty—God, and Lord—which we find in the Bible and in the Creed?

First, what do we understand by the title God?

In the story of the creation, in the beginning of the book Genesis, God is simply set before us as the great Almighty Being who made all things. There is no description of what He is like, and nothing is told us about Him. The history of the creation of heaven and earth opens with the announcement

that God created them; and ends by saying that God rested from all His work which He had created and made; that is all. "The Spirit of God moved upon the face of the waters," and "God said, Let us make man in our own image," are two sentences which only seem to increase the mystery; for not having been told anything at all of who God is, what can we understand by the Spirit of God? and what by the word "us?"

Suppose we had never heard of God at all, and, without any preparation, were to open the Bible for the first time, and were thus for the first time to read those words—"In the beginning God created the heaven and the earth;" we should very likely expect soon to be told who God is; and we should read on and on through the wonderful, beautiful story expecting that presently we should learn something about Him; about His Spirit who moved upon the waters; and about what God meant when He said, "Let us," and not "Let me."

But no; not a word is here to clear up that great mystery. The question still remains—Who is God?

In that wonderful meeting between Himself and Moses, when God spoke from the midst of the burning bush, and Moses asked that question on the part of the children of Israel, what was God's answer?

"I Am that I Am." "Thus shalt thou say unto the children of Israel, I Am hath sent me unto you."

That was the only account which God saw fit to give of Himself; and these words of His hide Him from the understanding as completely as the flame of fire hid Him from the eye.

God tells us many things about Himself; His mercy and His power and His glory; and we have that one golden description of Him, "God is love." We learn about Him as we read Him in His visible works, and in our lives in which we feel Him; yet the utmost of what we know of Him is summed up in, and at the same time the reality of what He is, is veiled under, that mysterious title which He gives Himself—"I Am that I Am."

"To whom then will ye liken Me, or shall I be equal? saith the Holy One." That is God's question to man; and man can find

no answer; no one to whom to compare Him. The question can only be met at all by words like those of Moses, in that grand old Psalm of his—"Before the mountains were brought forth, or ever Thou hadst formed the earth and the world; even from everlasting to everlasting Thou art God."

But now what do we understand by the other title, "Lord?" What is that other view of the Almighty which is next given us by Moses?

We find it used as soon as the story of the creation is ended; when we are no longer thinking of God as the creator only; when we find Him governing that which He had created and made.

There are certain words in the Bible which have a great mystery in them, and are in reality quite sacred things and cannot rightly be put into any words of our own. Such, for instance, is the word "Alleluia" which we find in the Revelation; a word seeming to contain in itself the whole of the worship and praise of the whole heaven. We find it indeed once used by itself, as if expressing all that could be expressed in adoration.

Another of these sacred words is that name of God which has just been quoted, the name "I Am," which is the same as the word Jehovah.

We cannot put that word either into any right words of our own. Sometimes, therefore, it stands in the Bible as Jehovah, the name just as God gave it; but mostly we have another word for it; the word LORD. Whenever in the Bible we have the word Lord printed in capital letters, it stands for this holy name Jehovah.

Now, although the word Alleluia, of which we have spoken, is in itself mysterious, yet we know that it represents praise. In the same way, this mysterious title, which we often call Lord, also represents something which we can understand; and what that something is we will now see.

This great name, though it tells us nothing whatever as to what God is, and nothing whatever of His history, if we can use such an expression, yet tells us something about God—as much as it concerns us to know. God calls Himself by the title of Jehovah, or Lord, where He shows Himself to us as having dominion over us, and ruling us, and not merely as having created us.

We remember the words in which He declared Himself to Moses, telling him beforehand that it was the utmost that he must expect to know of Him—"The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and fourth generation." All this expressed God's dealings with man whom He has created, and it all belongs to that great name which we here call Lord.

In the New Testament, where our Saviour is mentioned, He is constantly called by this same name, and we see the same reason. In Him we do indeed see God in relation to man; He is, moreover, called *our* Lord, the Lord of men, because He is that One Person of that blessed Trinity to Whom this name belongs, Who has taken man's nature into His Godhead, and so closely associated Himself with man.

Under these two titles separately, God and

Lord, we therefore get two separate views of the Almighty. From the two titles united we get yet another view; that is, as full an idea of Him as we are able to comprehend. The two separate views are beautifully brought out by two very familiar Psalms. The one Psalm gives a stately description of God the Creator.

"The heavens declare the glory of God, and the firmament sheweth His handiwork."

The other Psalm is a loving outburst of adoration to Him as the

"Lord our Governor,"

Who, besides having made us, visits us, as it says, and is mindful of us.

The full idea which we get from the two views united is beautifully set before us on that early page of Scripture where the titles are blended for the first time. There, when the story of the Creation is finished, and we are passing on to what God did with earth after He had made it, how He began to act towards it and to govern it, then He is called not God only, but the Lord God.

The *Te Deum* opens with the twofold and

the complete view of God in one verse—"We praise Thee, O God: we acknowledge Thee to be the Lord." The difference between the titles is plainly marked by the different expressions, "we praise," and "we acknowledge." We shall see best, perhaps, the meanings of these two expressions when we come to them in another part of the Hymn, where we say that the saints in heaven praise Him, and that the Holy Church throughout all the world doth acknowledge Him; yet we must not pass on from this opening verse without getting some clear idea of their significance, and of how they bear upon the two titles.

What is it to praise God, and what to acknowledge Him?

The first we may illustrate by a Psalm well known to us, that one which we use in our daily service under the name of *Jubilate*. It is said there, "O go your way into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and speak good of His name." We see from this that praise is an especial kind of worship in which we approach very near to God.

While thankfulness brings us into His gates, praise brings us even into His courts. We see also that praise is something to be rendered outwardly and openly: an expressing of something which we feel, not a thing to be kept within our hearts: for, first, we are to be thankful, and then to speak good of God's name; that, the speaking good of His name, the Psalm shows us, is praise. "That we set forth Thy praise not only with our lips, but in our lives," we say in the General Thanksgiving, showing plainly that we understand praise to be a service to be offered with the lips, though it must neither begin nor end there.

Praise is the highest worship we can offer to God. Our highest service, Holy Communion, is a service of praise. It is in praise that the worship of the Church Militant approaches nearest to the worship of the Church at rest, and of the heavenly hosts, for it is the chief feature of the worship of heaven. The choirs of heaven, within the everlasting gates, and in the eternal courts, speaking good of the name of God and the Lamb in their holy songs, are offering the service of praise; and when

the *Te Deum* opens, as it does, with the words, "We praise Thee, O God," it brings us straightway into the courts of God, as it were, to render to Him the highest kind of worship which the creature can offer to the Creator.

Now we must notice that we praise Him here as God, simply; and we have to ask ourselves what is the reason of that. The answer must be this. Praise is due to Him in the first place simply because He is our Creator and we are His creatures; we are bound both to be thankful and to express our thanks by speaking good of His name, therefore we here praise Him in our hymn simply as God. We shall see praise unfolding into a yet grander fulness when further on we come to the praise of the Apostles, Prophets, and Martyrs; but here in the first verse of the Hymn we may take it, as we have said, simply praising Him as our Creator, God.

Next, we acknowledge Him to be the Lord; and what do we understand by that?

To acknowledge God, we know, means to confess Him: to say what we believe about Him. S. Peter acknowledged Christ when he said, "Thou art the Christ, the Son of the living God."

To acknowledge God to be the Lord, means to acknowledge Him to be whatever that word Lord implies. We have just seen what it does imply; more than Him Who created us, it means Him Who governs us, Who visits us, and is mindful of us. In those words we have indeed the Christian faith. They point to the great visit of God to man, to the mindfulness of the Intercessor in heaven, and to the governorship which rules us as a universal Church.

"What is man that Thou art mindful of him? and the son of man that Thou visitest him?"

"O Lord, our Governor, how excellent is Thy name in all the earth."

To praise God and to acknowledge Him we have now seen to have their distinct meanings; yet we shall be mistaken if we conclude that this first verse of the *Te Deum* contains two different thoughts quite separate the one from the other. It is not so; the one is interwoven with the other, so that there is no break. The first idea, that of praising God, is being carried on to a higher and more perfect meaning. Let us return to the *Jubilate* for the light upon it. After

bidding us speak good of His name; that is, offer Him the service of praise, it says,

"For the Lord is gracious, His mercy is everlasting: and His truth endureth from generation to generation."

Here we may see that the service of praise is not quite complete by coming into His courts and speaking good of His name. Such a service as that might be rendered as a duty by a cold heart, by a heart which spoke from hearsay, or which had only a very little love or enthusiasm; but the acknowledging God to be the Lord lifts praise a great deal higher, and kindles a fervour in our worship. The song of praise which sounds in His courts grows then more like the songs of heaven, since we not only believe in Him as God, but know Him also in His graciousness and His everlasting mercy and His enduring truth.

They are not two things therefore, but one, the praise and the acknowledgment; they do but put our highest service into its highest form; and they point us to the Almighty in His grandest and fullest character, as Him Whom we both praise and acknowledge—our great and good Lord God.

CHAPTER III.

"All the earth doth worship Thee, the Father everlasting."

WE pass on now to another verse and another thought, in which we are thinking of quite a different kind of homage done to God.

The first verse considers Christian worship alone, and not the worship of the whole world, which is not all Christian. The second verse, however, considers the whole world, Christian and heathen, with regard to God.

And it asserts that the whole world, Christian and heathen, worships God. It says, "All the earth doth worship Thee."

There is something rather startling at first in this declaration. We know that there are spots of earth where God has never been heard of; we see missionaries

going out unceasingly to bear His name for the first time to these dark lands; and we know also that in the early times in which the *Te Deum* first arose, God was still less known upon earth.

Yet we know likewise, that notwithstanding all this, for ages and ages, all through the darkness of the darkest times, the Church has gone on singing, "All the earth doth worship Thee."

We ask ourselves how it can be so?

Even supposing that earth herself, obeying all His laws, in some way worships Him, still we here mean more than that. We should do God very poor honour if in raising a hymn to Him we should mean that earth herself worships Him, but say nothing about His being worshipped by man. We have spoken of man just now, we may say; but we were thinking then of a different subject. We were thinking then of praise, now we are thinking of worship: and though praise is worship, all worship is not praise.

It was only as Christians, and as the Christian Church, that we were praising and acknowledging God; but here when

we speak of all the earth worshipping Him, we include those who are not Christians.

As Christians we are one brotherhood, who worship knowing Whom we worship; but there is a brotherhood still wider than that of the Christian Church, and it is the whole great human brotherhood, whether Christian or Jew or Pagan, which makes up "all the earth."

Now the Christian Church, we know, is one and united, by having one Great Chief —the Lord Jesus Christ. There is also a Headship which unites the whole world, and that is God the Father; and in the verse of the hymn now before us, we are speaking of the whole world with regard to God the Father; we say, "All the earth doth worship Thee, the Father everlasting."

The question, therefore, is not how can "all the earth" worship God; but how can it worship God the Father.

There is a story in the Bible in which we may find an answer.

The city of Athens was once the most learned city in the world. There were wise men in it who were very deep thinkers, and

who had some most beautiful and wonderful thoughts about the soul, and about life and death; but at the same time they were heathen, and were like blind men groping their way, and only now and then getting a step nearer to the path of truth.

In this city of Athens there were temples and idols; and in the temples the people worshipped the idols.

But there was one spot in the city where an altar was set up for a very singular worship; it was "To the Unknown God."

The people felt that, with all their clever inventions and ingenious fancies, there was a Being about whom they knew nothing and could guess nothing, so they worshipped Him after their manner as "The Unknown God."

One day, however, a stranger came to Athens, who seemed to have new things to tell; and some of the wise men took him to the great public place and called upon him to say what he had to say. Then he told them that he had seen their altar to the Unknown God, and that it was of Him that he had come to speak to them. He said, "Whom therefore ye ignorantly worship,

Him declare I unto you." He whom S. Paul declared unto them was we know the one true God.

Now, the heathen city of Athens had thus been worshipping God, although they did not know Him; they did it ignorantly and wrongly, and without acknowledging Him to be the Lord. It is in this sense that the darkest countries, all over the world, do worship Him. With some He is the Great Spirit, and with some the Good Spirit. The ideas which the heathen have of Him are many and strange; but there is all over the world, in some one form or another, a feeling after this unknown God, as S. Paul describes it.

This, we may remember, is called Natural Religion. So much religion as we might have learned without any Bible for instance; so much religion as the heathen can make out and do make out for themselves where the Bible is not known; for God tells us that the things that are made are enough in themselves to teach us His eternal power and Godhead; though of course they in themselves teach us only that and no more.

Nature teaches us as God intended her to teach us—that there is a God; and she performs her mission so well, that she leaves man without excuse who does not believe that; but she teaches no more.

Of those to whom God has taught more, to Christian nations and people, God exacts a Christian's worship and a Christian's praise. It is not for man to judge how much or how little He may exact of those to whom He is but the unknown God; but it is quite plain that of all He exacts some kind and some amount of worship. The main difference, however, between Christian worship and the worship of others, is that the Christian worships God the Father, God the Son, and God the Holy Ghost; that is to say, the Lord God; while others worship not the blessed Three in One, but One alone, that is to say, God the Father. The Christian worships also in the full light of all that God has taught and revealed to man, and he can offer an intelligent worship; but others worshipping in blindness or in ignorance do little more than set up an altar to the unknown God. Yet in that sense all worship the Father everlasting.

Some of the old heathen nations of Europe had a beautiful name for God who was yet unknown to them. They called Him the "All-Father," and that is what the whole world, consciously or unconsciously, feels Him to be. To some of us, He is the "All-Father" whom we know and love, and whom from our infancy we have been taught to address as "Our Father which art in heaven." He is one with the Son and the Holy Spirit —the First Person of the Blessed Three in One. To others He is of course but the mighty mysterious "All-Father" whom they feel to exist, and Whom they trace in nature, but of Whom they understand nothing. To others, again, who are neither Christian nor heathen, He is still the "All-Father," whatever form of faith they hold, and thus the entire human brotherhood have this one bond amongst them; thus, therefore, it is true to say of "all the earth," that it doth worship Him—

"The Father everlasting."

CHAPTER IV.

"To Thee all angels cry aloud: the heavens and all the Powers therein.
To Thee Cherubin and Seraphin: continually do cry,
Holy, Holy, Holy: Lord God of Sabaoth;
Heaven and earth are full of the Majesty: of thy Glory."

THE next four verses of the *Te Deum* speak of the worship of the heavenly hosts; after that comes the worship of the Church in heaven; and then the worship of the Church on earth.

The heavenly hosts are represented here by "all angels;" "the heavens and all the Powers therein;" "Cherubin and Seraphin."

The Church in heaven is represented by Apostles, Prophets, Martyrs. The Church on earth is "the Holy Church throughout all the world."

On coming now to the first of these—the worship of the heavenly hosts—the thought arises in our minds, Who are they? Who are the Angels? Who or

what are the Powers? Who are the Cherubim and Seraphim?

Now, in approaching these questions we must bear in mind that we are considering things about which we know nothing whatever beyond what God has seen fit to tell us. We cannot look into them as we can into things which we can see or trace for ourselves. We must bear in mind those fathomless words "visible and invisible," which are given in the Bible, and taken into our Creed to describe God's creation; and we must, therefore, understand that there may be, and no doubt are, beings and worlds in existence of which we cannot now have any idea.

All we know about the angels, then, is what we find in the Bible—that they are holy beings who do God's will in heaven and earth, and who have special charge and responsibilities concerning man. All we learn of them inclines us to love them, and to wish for their constant presence, and to count them our friendly helpers; and to dread them only where we would dread the good God Himself.

There is a very significant thought concerning them, suggested by the arrangement which places the heavenly hosts in the order in which we find them in the *Te Deum*, and it is this; that it does not pass abruptly from the earth to the heavens; but that there is a connecting link between the two, and that this link is the angels. It was so that Jacob dreamed of them, ascending and descending between heaven and earth.

"The Heavens and all the Powers therein," which follows next in the hymn, we may define as meaning the heavenly regions, with the various orders of created beings, other than human, who inhabit those regions. The unknown and the invisible are represented here.

On the expression "heavens," we can need no better or more beautiful comment than the words of Bishop Pearson, who speaks of them under their threefold meaning, as the heaven or firmament which enwraps our earth, the great heaven or firmament in which earth moves, and the high holy heaven of God's presence.

He says, "This first aërial heaven, where

God setteth up His pavilion, where He maketh the clouds His chariot, and walketh upon the wings of the wind, is not so far inferior in place as it is in glory to the next, the seat of the sun and moon, the two great lights, and stars innumerable. . . . And yet that second heaven is not so far above the first as beneath the third, into which S. Paul was caught. The brightness of the sun doth not so far surpass in glory the blackness of a wandering cloud, as the glory of that heaven of presence surmounts the fading beauty of the firmament."

The heavenly powers are to us an idea which we can only receive as the Bible gives it to us—as a complete mystery beyond a certain limit. It may include multitudes and multitudes of celestial beings unknown to man, besides those of God's hosts of which He has made any mention to us. It may include what we simply call "agents" in nature: the wonderful forces and principles by which nature seems to work and exist; but at this we can do little more than guess and marvel, for it is all in mystery.

The Cherubim and Seraphim, which are next in the hymn, are only rarely spoken of in the Bible, and are therefore surrounded by far more mystery than are the angels; and they are not, like them, mentioned as ministering to earth, or travelling on God's ordinary errands, but as more closely retained about His throne.

God is many times spoken of as dwelling between the cherubim, and even if this referred particularly to His speaking between the golden cherubim in the tabernacle; yet we find the same thing in S. John's vision, where the four living creatures, who are the cherubim of Ezekiel, stand constantly round the throne.

They do not appear to be employed amongst us as the angels are—tending us and watching us; indeed the only direct errand of which we read as performed by cherubim was the guardianship of the way of the tree of life, which was a path nevermore to be trodden by mortal feet.

We gather, therefore, that this band in the hosts of heaven, the cherubim, are a company set apart for an especial and exalted office; and we can learn no more.

There is, however, a very startling suggestion about them in the Book of Revelation, where, as they fall down with the elders before the Lamb, they join in the song, "Thou hast redeemed us to God by Thy blood."

Of that other mysterious band, the seraphim, there is but one mention of them under that name, and so far as we know, under any other, in the whole Bible, and that is in the vision of Isaiah. They also, like the cherubim whom S. John saw, are engaged in close attendance upon God; and also are singing, Holy, Holy, Holy.

We come, now, to consider the worship of these heavenly hosts; what it is, and from whence the *Te Deum* draws its description, "crying aloud." Now in the *Te Deum* there is nothing fanciful to be found. There are no high-flown descriptions of heaven and heavenly things, such as man's understanding often loves to invent. All is solemn and grand and stately, because it keeps to simple dignified Bible wording and Bible thought.

If we take almost any other uninspired

hymns, we shall be struck, generally, with the passionate rapture with which they touch upon heaven. See, for instance, some of the beautifully-translated hymns of the Eastern Church; and that fine hymn of the Western Church, from which "Jerusalem the Golden" and some other now happily familiar ones are taken. There we find the ardent longing of the soul of man for rest and peace and the glory of the life to come; and their thoughts, drawn in the first instance from the Bible, are worked up with a great deal of poetical human fancy and imagery; very beautiful indeed, and very stirring and devotional, but still very human pictures of holy things.

In this the *Te Deum* is unlike perhaps any other uninspired hymn. Its view of heaven is majestic and magnificent; it will admit of any amount of fervour in our use of it—the grandest music, the most joyous occasion; yet it has the calm sublimity which keeps our hearts in check and fixes them upon realities.

See the simple manner in which it now speaks of the high worship of heaven—

"To Thee all Angels cry aloud: the heavens and all the Powers therein.
To Thee Cherubin and Seraphin continually do cry,
Holy, Holy, Holy, Lord God of Sabaoth;
Heaven and earth are full of the majesty of Thy Glory."

Nothing can be more simple, yet nothing can be more magnificent than this; and the reason of its perfection is that it is all drawn simply from Holy Scripture, in almost its very words; for the Bible speaks of the "great voices," the "loud voices" of angelic praise, and of the continual worship of cherubim and seraphim.

The view which the *Te Deum* takes of the worship of heaven is twofold—general worship and special worship; the first is represented by the angels, the heavens and all the powers therein, the second by the cherubim and seraphim.

The verse about the angels shows us God's celestial servants going about His errands with His praises on their lips, willing workers, singing as they work. We catch their voices now and then also joining in the song of praise of some great multitude, or following up the thanksgiving of the redeemed with their sweet Amen. This

is strictly as the one picture is drawn for us by God Himself, and this is the general worship of the heavenly hosts.

The verses about the cherubim and seraphim gives us another and quite a distinct idea. They point us to a special worship; a definite formal service, as we should call it, in set manner and set words, with special angels officiating; a special choir, as it were, attending upon God.

Isaiah "saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple: Above it stood the seraphims; each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried to another, and said, Holy, holy, holy, is the Lord of Hosts; the whole earth is full of His glory." S. John saw the mysterious beings whom Ezekiel calls cherubims, standing round about the throne, saying, "Holy, holy, holy Lord God Almighty, which was, and is, and is to come." "And they rest not day and night," he says, singing that heavenly song.

This we may call the special worship of

the heavenly hosts; and this special worship is a theme for much thought.

The song of cherubim and seraphim, as we have it in the *Te Deum*—"Holy, Holy, Holy, Lord God of Sabaoth"—is a blending together of the two songs given by Isaiah and by S. John.

The first part is almost word for word that of the seraphim given by Isaiah—"Holy, holy, holy is the Lord God of Hosts;" for Lord God of Sabaoth means Lord God of hosts.

The thrice Holy, which is in either song, is of course for the Three Persons of the Blessed Trinity; just as we are speaking of Them when we say, "Glory be to the Father and to the Son and to the Holy Ghost;" and again when we say, "Lord, have mercy upon us; Christ, have mercy upon us; Lord, have mercy upon us." In these first words the songs of the cherubim and the seraphim are exactly alike; they seem to be a sacred form of praise and adoration in heaven. The remaining words in the *Te Deum* would at first sight appear to be a slight departure from the exact song

of either the cherubim or the seraphim, since we say here, "Heaven and earth are full of the Majesty of Thy Glory;" while the hymn of the Seraphim only speaks of earth, and that of the cherubim does not mention either.

Does our *Te Deum*, then, at this most solemn point, depart from its rule of keeping strictly to Scripture? and does it invent for the heavenly hosts other words than those which it finds there? No, it only puts into fresh Scripture language their exact song.

To convince ourselves of this we must look into the differing points of the songs of the two heavenly choirs, and see how the *Te Deum* adopting both makes them, as they truly are, but one.

The song of the cherubim is given thus—

"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

The song of the seraphim thus—

"Holy, holy, holy is the Lord of Hosts: the whole earth is full of His glory."

The two are given in the *Te Deum* as one, in these words—

"Holy, Holy, Holy Lord God of Sabaoth:
Heaven and earth are full of the Majesty of Thy Glory."

Heaven and earth and Majesty of Glory are the points in which the two songs meet.

The expression "heaven and earth," we must understand, is constantly used in the Bible as meaning the whole universe; the whole vast creation, known and unknown, visible and invisible. Not merely this earth of ours, about which we know something, and God's heaven about which He has taught us just very little; it is a much wider idea than that. When we say, "heaven and earth," we mean the whole universe.

The thought of the whole universe being full of God's glory is to be found in the song of the seraphim, where earth is mentioned by name, and where the remainder of the universe is understood in speaking of God's hosts; which, as we find over and over again in the Bible, besides meaning the heavenly ministers of His that do His pleasure, mean sun, moon, and stars, even all the host of heaven.

The thought of the whole universe being full of the majesty of God's glory, is to be found most impressively in the song of the cherubim, in the words "Lord God Almighty,

which was, and is, and is to come;" for in the word "almighty" we have the idea of majesty, and in the remaining words the idea of eternity—from everlasting to everlasting. In this grand picture of eternal majesty, we have the idea of the glory which fills all time and all space; which fills the universe now, and filled it before earth was, and will fill it when earth shall have passed away.

Thus, far from being a departure from the song of the cherubim or of the seraphim, which the Bible gives separately, this verse of the *Te Deum* is a most skilful and beautiful interweaving of the two; a blending of the words like the voices of the heavenly choirs, in true and perfect harmony.

And now, passing from the song itself, we must note what Isaiah noted in his vision—the manner in which the song was sung.

"They cried one to another," he says; thus taking it turn by turn—antiphonally, as we should say.

This manner observed by the seraph choir in their worship, shews a precisely arranged order, as if besides a careful form of words, of which we have already been thinking, God

also requires some careful outward manner of using them in the set services of His worshippers.

This singing alternately "one to another," is a custom of very ancient observance in the Church of God. We may trace it back as early as the day when Miriam took her timbrel and went forth with her singers to answer the Song of Moses. As another familiar instance, we may take the song of Deborah and Barak; in the Psalms it is constantly and plainly appearing, and we can but see an allusion to it in the stately Psalm which represents creation as worshipping God.

"Day unto day uttereth speech, night unto night sheweth knowledge;" or, "One day telleth another, one night certifieth another."

The earliest Christians observed this custom, retaining it as a sacred thing; the most venerated of the Church's Fathers, chief among them, as we have seen, the traditional part-author of the *Te Deum*, confirmed and cultivated it; and so it is preserved in the Christian Church at the present day.

But dear as it would be to us for this alone, it has yet something more than even the simple value of an ancient custom of the Church of God throughout all ages; since, following it higher still, we find it in the worship of the choirs of heaven.

We have thought now of the special worship of heaven. We have thought of it as consisting of set words, and performed in a set manner, and by special angels officiating. We must notice next another very important thing—that though conducted by these special angels, yet it was not altogether restricted to them.

In that one scene in the Revelation we find only the four-and-twenty crowned elders joining with the great choir in the heavenly *Te Deum;* but with that exception we constantly throughout the remainder of the vision, find these accompanied also by great congregations.

But then, on the other hand, to apply this in another important light, we find the worship of congregations in heaven, constantly led by these chief ministers of God. On one great occasion we find the four cheru-

bim begin the song of praise to the Lamb; then, the vast company of the angels take it up, then follow the voices of every creature throughout the universe, and at last the service of praise ends in the four cherubim adding Amen, while the four-and-twenty elders again fall down and worship.

Now, both the special and the general worship of heaven have their faint echoes on earth. "Thy will be done on earth as it is in heaven," are words in which God hears His children here below, striving to shape their earthly lives according to the heavenly pattern of lives that worship as they work; the general worship, this, of earth and heaven; a thing which, we know, shall be carried on and perfected in the life to come. And that other worship, the set and special worship which the Church on earth observes and maintains, taking for its example the set and special worship of heaven, that also is a thing which will be perfected in heaven and cannot pass away. S. John saw no temple in the golden city; but that was not because form of worship was done away, but because the worshippers could gather now

round the very feet of the Lord God Almighty and of the Lamb.

Thus, the crying aloud of the angel hosts, and the high worship of cherubim and seraphim, are the great realities whose earthly types and echoes are pure Christian services and pure Christian lives.

CHAPTER V.

"The glorious company of the Apostles praise thee.
The goodly fellowship of the Prophets praise thee.
The noble army of Martyrs praise thee."

SIDE by side in the Apostles' Creed stand two articles of faith, which link earth and heaven to each other by so close a bond as to make this life and the life everlasting seem but one. They are the words which speak of the great Christian brotherhood, and shew in what respect it is undivided. These two articles of faith are the following:—

"I believe in...the Holy Catholic Church; the Communion of Saints." We shall find ourselves thinking of this presently, rather than just now; still we can but touch upon it here, as it comes to mind where the *Te Deum* speaks of that portion of the Holy Catholic Church, and that company of the saints who are praising God in heaven.

We must think first over one thing very important to clearly understand—how in its widest sense the Holy Catholic Church means Christian people both in heaven and earth, the Holy Church being at present in two companies—one in heaven and one on earth. These two companies are commonly known as the Church Militant and the Church Expectant. The Church on earth being engaged in constant warfare against evil, is the Church Militant, or fighting; the Church in heaven, having fought the good fight, rests now, like an army after battle; but since, while she rests, she is looking forward to a final hour of triumph, she is called the Church Expectant. Still these two great companies make but one whole grand army; and when the battle has been fought to the end, and victory is proclaimed at last, this great army united will be the Church Triumphant.

The four verses of the *Te Deum* which mention the Apostles, Prophets, Martyrs, and the Holy Church throughout all the world, are, taking the Holy Catholic Church in its widest sense, that of the whole of

God's people in heaven and earth—the whole Church of God, Militant and Expectant; the former, of course, understood in the last of the four verses; the latter in the verses which speak of the Apostles, Prophets, and Martyrs; which are the verses to be thought over in the present chapter, as meaning the Church Expectant.

Now, who were these great saints to whom the Church thus yields the foremost place in heaven? who seem thus, as she draws the picture with her own hand, to be the only groups out of all her countless multitudes there whom she thinks it worth while to depict? Truly, as we look upon these three groups—Apostles, Prophets, Martyrs—many a revered name comes to mind. We think of the holy Twelve, and the Seventy, and the great S. Paul. The names of Moses, and Elijah, and David, and many another as grand as these, are on the roll of the goodly Prophet band; and from righteous Abel to S. Stephen onwards, there are honoured names more numerous still to make up the white-robed army. We feel that these have a right to be set high over

all other members of the Church of God; and yet with all our love and reverence the picture seems to want more than these; it seems strangely incomplete and unsatisfactory. For there are some of the noblest of the Bible saints left out; and there is no recognition either of the countless other departed saints, many an one also personally dear to us, it may be, of whom we are thinking when we say, "We bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear." How is it that this grand hymn, which tells of the worship of the whole earth, even of the ignorant worship of the heathen, takes this partial view of the worship of the Church in heaven? Either the picture, beautiful as it is, is strangely incomplete and unsatisfactory, as we said just now, or else we have not yet arrived at its full meaning.

It is not incomplete; it has a far wider meaning than at first appears; but it needs, like other great works, that as far as may be the spirit of the artist who wrought it should be entered into and understood; that we should trace, if we can, the thought which

prompted the hand to this touch or that design, otherwise we may pass it by, merely acknowledging it to be very beautiful to look at, but nothing more. Now whether the story of the origin of the *Te Deum* be the true one or no, we are certain of this—that it is the work of the purest Christianity and the truest Churchmanship; that it has stood the scrutiny of ages, and comes down to us of to-day as faultless; so that when we find anything amiss, we may safely take for granted that we have the picture in a wrong light, or that we are looking at it under a mistaken idea of its intent.

What, then, is the intent here of this picture of the saints in glory, in which appear only those three groups, Apostles, Prophets, Martyrs, and nothing is shewn of that great multitude, which no man could number, of all nations and kindreds, and people and tongues, of which God Himself has told us?

Let us see. The Church which has thought the doctrine of the Communion of Saints so precious as to place it in the Creed for which she has fought and bled, would never here in

this great hymn so break that idea of communion as to leave out this important link in the chain—the general company of departed saints. We shall find it somewhere, no doubt.

Now, if we would examine the hymn in the spirit in which it is written, we must set out here with the belief first of all in the Communion of Saints, meaning that all saints are one great brotherhood in Christ; and we shall understand then that though the Apostles, Prophets, and Martyrs hold their high position in this brotherhood, they are not at all a class by themselves, separate from all humbler or all other saints; indeed that the whole great Christian family is so closely bonded together that it is not possible even to refer to one without in some way referring to all; so that here in this picture, in which stand but these three groups, we must expect to find if we seek a little carefully the whole great company of the Church in heaven.

First of all, we will consider this first group, the glorious company of the Apostles, and ask ourselves who are they?

They, we answer to ourselves, were men to whom our Lord gave a direct commission to work for Him. Besides the commission He gave them a great especial power to work, and a great authority. They were to be self-denying, and self-forgetting, having but one aim, to do the work, following in the steps of Himself, their great Apostle Lord. They went forth on their work with the warning that they would have to face kings and councils, and enemies as cruel as wolves in a fold. Yet they were to be fearless, for "the very hairs of your head," He said, "are all numbered;" and the end of all this faithful work was this—"Ye shall sit upon twelve thrones, judging the twelve tribes of Israel." So to these holy Twelve were given distinctly a sainthood high above all other. And in speaking of the glorious company of the Apostles, we understand first these holy Twelve, and then with them that other Seventy whom the Lord appointed, and S. Paul and others whom the Bible recognizes as Apostles.

But yielding them their rightful chief place, do not we at the same time see in

this glorious group something more than these? Do not we see in them the type of all true Apostleship? Is not the whole true working spirit of the Church represented by that first band of workers who went forth from Christ in Galilee?

"The Son of Man is as a man taking a far journey; who left his house, and gave authority to his servants, and to every man his work."

Thus, has not Christ given to His whole Church this apostleship, the apostleship of work? To his ordained servants He adds "authority," but yet "to every man his work." To every member of that household of His, some share in the general task; the lowliest duties to some of course, but something for all. And as we see in those first chief workers a type of the whole working spirit of the Church, and in the numbering of the very hairs of their head God's careful keeping of all faithful workers; so in their glory, and in their chorus of praise, we also see the glory and hear the voices of every good and faithful servant who has gone home with his work well done.

Who, again, are the Prophets, who form the second group in the picture? Were they not, in the simple sense of the word, those men of God who in old times were sent to foretell things to come—men to whom God shewed much of His purposes, who knew what the end of many things would be; and, moreover, men who acted upon their belief, and were able thus to value at their right worth both the good and the evil things of life, and by the strength of their faith in the future to endure any trials of the present? The mere histories of these Prophets any child may read in the Bible; but for the wider meaning of prophethood we must think over the spirit in which those great men lived their lives.

We shall see that its secret lay in this, that "they endured as seeing Him who is invisible."

Here again, therefore, cannot we see something more than the stately group of grand old saints which was all we at first discerned in the goodly fellowship of the Prophets? Cannot we see in them the type of all true prophethood? "They who are of faith are

blessed with faithful Abraham;" and they who have trusted as the Prophets trusted, with simple belief in whatever God has spoken; they who have looked off from all other things to the pattern of the Prophet-Lord, who trusting to the joy that was set before Him, endured; these as they entered into the land of faith realized, found the right expression of their joy before God in the praises of the prophet-band.

And now, who were the Martyrs? The noble army, the white-robed army of the *Te Deum*?

Here the names of Apostle and Prophet shine forth again; for by martyrs we understand those who were slain, as the Bible says, for the word of God and for the testimony which they held; and many a one of those great servants of God sealed their work and their faith with their life-blood; but besides these there are others without number who have met death in every terrible form in the same great cause, and though every age of the Church adds afresh to the vast army, still it stands as distinct and plainly-defined a group as that complete

Apostle choir, and that goodly Prophet-band.

"Those who were slain for the word of God and for the testimony which they held." Does not this description draw a strong line of distinction between them and all other members of the Church of Christ? Do not they thus seem to stand apart from all who have not actually to fire or sword or beast of prey given up their lives for the faith?

We can only arrive at the true answer to this question, again, by considering what is the spirit of martyrdom. Is it not that spirit in the Church which follows its Martyr-Lord through His many paths of sorrow and shame and suffering? and cannot we see thus that each soul that on its allotted cross has yielded up its will to God, that has gone through the living death of scorn or want or pain for Him, ranks at last in Heaven in that faithful martyr-army?

And now, does the picture seem any longer unsatisfactory or incomplete? Do we not see how those three saintly companies represent the whole Church in heaven, from its most

exalted Head down to its lowliest member? How the Apostles, the Prophets, the Martyrs, are taken as representatives of the whole Church of Christ in her threefold character of work, and faith, and suffering?

The next thing we notice in these verses is that each group is differently described. The Apostles are a glorious company or choir; the Prophets are a goodly fellowship; the Martyrs are a noble or white-robed army. Each of these reasons we find by a very little thought to be very true and beautiful. Those whose work on earth was to do all to the glory of God, are fitly represented as giving Him all the glory in a chorus of praise in heaven. "Not unto us, O Lord, not unto us, but unto Thy name give glory," is the spirit in which the Church's work is laid at the foot of the throne of God. And are not the prophet band rightly called a goodly fellowship? Have we not here a grand expression for this great brotherhood who are still classed together in heaven as God's "servants the prophets," and who also represent the Church in her grand character of faith, in which we see her as indeed a

"goodly fellowship," a vast number. Lastly, for her martyr-band, what fitter name could the Church have found than this, the noble or white-robed army? For is not that band made up of those who died as soldiers die, rallying round the standard of their king; and is it not written that to every one of them white robes were given?

And now, we should miss one truth which our great hymn would impress upon us if we did not stop to think over this thought, how, like her glorified Master, the Church glorified keeps her likeness to that which she was on earth. Working, enduring, suffering, her lot on earth, Apostleship, Prophethood, Martyrdom, are still her glorious titles in heaven. It would remind us by this how our present life is carried on into the life to come. That glorious company are apostles there because they were apostles here: that goodly fellowship are prophets there because they were prophets here: that noble army wear their white robes there because they were martyrs here.

Then follows another thought, but it is a thought which soon reaches far on beyond

our power to follow: that the Church like her Lord—the same yesterday, and to-day and for ever—will continue eternally to be an Apostolic, a Prophetic, a Martyr Church, in the sense of still working, still reaching on to unending glories of good things to come, still singing the songs of "them that have gotten the victory."

Bearing this in mind, we come lastly to the thought which gives full life to the picture, and completes its meaning—the occupation of the Church in heaven.

What is it that is employing those saintly bands? Why are they thus grouped before the throne?

"The glorious company of the Apostles praise thee. The goodly fellowship of the Prophets praise thee. The noble army of Martyrs praise thee." Our great hymn of praise thus represents the Church employed in heaven.

But it is not that we are to suppose that God trained His Church in her difficult discipline of work and faith and suffering for nothing besides the singing of one long sweet hymn; praise in heaven may well be

a service far wider and more varied than work on earth. We may well believe praise to be interwoven with every thought and word and deed of the life of the saints in heaven; yet we need not suppose it to be their only occupation there. In a hundred ways the Bible is constantly suggesting to us something besides that. Only, the *Te Deum* is so far dwelling entirely on the subject of praise and worship both in earth and heaven, though by and by it will go on to touch upon the striving and the praying which belong to this life. And also, God has been pleased to throw so great a mystery over the life eternal, that the utmost which can be told of it with certainty of truth has been told, when in a wise simplicity of wording, the *Te Deum* has said of the saints in glory—they "praise Thee."

CHAPTER VI.

"The Holy Church throughout all the world doth acknowledge Thee;
The Father of an infinite Majesty;
Thine honourable, true, and only Son;
Also the Holy Ghost the Comforter."

FOR the second time, the hymn here takes up the subject of earthly homage towards God. First it said, "all the earth doth worship Thee;" now it says, "the Holy Church throughout all the world doth acknowledge Thee." But though both these verses have for their subject earthly homage towards God, they consider it in two different ways. In the first place, the one speaks of all the earth, while the other only speaks of a certain company of people on earth. Then it says that the whole earth worships God the Father everlasting, while the certain company of people on earth acknowledge God the Father, Son, and Holy Ghost."

"The Father, of an infinite Majesty;
Thine honourable, true, and only Son;
Also the Holy Ghost the Comforter."

We have already thought over what we mean by saying that all the earth worships the Father; now we come to think what we mean by the Holy Church throughout all the world acknowledging Father, Son, and Holy Ghost.

We shall have to see first of all what we mean by this Holy Church throughout all the world; and then what we understand by Father, Son, and Holy Ghost—the blessed Trinity whom she acknowledges. What we mean by acknowledging, we have seen already.

First: What do we mean by the Holy Church throughout all the world?

We answer to ourselves that we mean that portion of the Holy Church which is militant here on earth. In the chapter just ended we saw how the Holy Catholic Church, that is to say, the whole Universal Church of Christ, is at present in two companies, the one at rest, and the one militant, or at war. It is the Church militant only that we are now about to consider.

The simplest yet fullest answer to our question, what do we mean by the Holy

Church throughout all the world? may be found in the Thirty-nine Articles of Religion in the Prayer-Book. The Holy Church throughout all the world is there called the Visible Church, and the answer is this—"The Visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." The preaching of the true faith, and the ministering of the Sacraments, and the doing those things in the manner in which our Lord provided, are the distinguishing marks therefore of the Church on earth. Within this one great Church there are the Churches of different countries, just as there are many cities within one kingdom. Some of these Churches, the Article reminds us, have gone astray; but we know that the one great Universal Church which contains them all must, as our Lord promised, remain true for ever.

The Article of Faith which explains to us the meaning of the Visible Church, is only

in giving us the explanation, summing up what God has shewn us: it leaves us to trace it all out thoughtfully for ourselves in the Book from which it is gathered, so that we may see on what ground the explanation rests. This indeed is the true system of all the Church's teaching. To go therefore to the source from which our Article gathers its explanation, what does the Bible teach us about the Holy Church throughout all the world?

Let us follow the direction of Bishop Pearson, who tells us that to understand rightly we must begin at the beginning, and learn how the Church was first planned and formed.

Ever since man's creation there has been a Holy Church on earth, in the sense of there being some who knew and believed in and acknowledged God; though once that Church was but the man and woman in Eden, and once the ark on the Flood held it all: but the actual forming of the Church as it stands now, dates from the time when our Lord Christ, whose name she bears, came and dwelt among us, and taught us plainly the faith which until

then had been greatly hidden in types and prophecies.

The New Testament constantly describes the Church under the allegory of a building, with God for the Builder. "A city which hath foundations, whose builder and maker is God." It is described as having been believed in and longed for by God's faithful people of old: they beheld no more than the promise of it, and even that "afar off;" but they died in faith, looking for it. In the Song of Simeon, the familiar *Nunc Dimittis*, we have a touching picture of the eager welcome with which the ancient Church greets the new—"Lord, now lettest Thou Thy servant depart in peace, according to Thy Word. For mine eyes have seen Thy salvation." That one saint was a type of the many others who throughout all ages of the world had yearned for the fulfilment of the promise—for the building of that city to which they knew they were to belong.

The city is described in the Bible as having foundations and a corner-stone. The foundations, it says, are the Apostles and Prophets; the chief corner-stone, the bond

and strength of these foundations, being the Lord Jesus Christ. This chief Corner-stone was laid from the beginning of the world. All through the long ages before the angel sang the song of good tidings in the field at Bethlehem, all through those long ages the Corner-stone was ready, and the Great Builder was gathering materials for His work—preparing the foundations and making all ready. Then, the Builder, Himself the great living Corner-stone in this living building, came and worked, and soon the city began to rise.

Let us see how it began.

In that beautiful allegory at the end of the Book of Revelation, the Church triumphant as she is to be is shewn to us under the figure of the golden city of the world to come, having twelve foundations, and in them the names of the twelve Apostles of the Lamb. We see throughout the Bible, how, in doing any great thing for men, God has always in some way made man the means through which He has done it. He worked miracles by means of His Prophets very often, when His unspoken will would

have been enough. "He led His people through the wilderness by the hand of Moses and Aaron," when the sending of His angel before them as He promised might well have been enough; and when He gave His blessed Son to save man, it was as man as well as God that He came; and thus in forming us into a Church, He planted twelve men as twelve foundation stones. The Great Corner-stone, the Lord Jesus Christ, upholds the whole building, and without Him those twelve foundations would themselves give way, and the whole would fall; but with Him to unite them, they keep it steady and firm.

We see the Holy Builder, by patient work through three toilsome years, carefully preparing these twelve stones; and when He had fitted them and made them compact and firm together, His building began. The point at which He began was that stone in which, in the wall of the Golden City, the name of His early Apostle S. Peter is written; for, as Bishop Pearson says, in accordance with our Lord's promise, "Thou art Peter, and upon this rock I will build my

Church," the "about three thousand souls converted by S. Peter's preaching, were the first stones in the building. Then more stones we find directly afterwards were placed upon the eleven other foundations—and 'there were added to the Church daily, such as should be saved.'"

Thus it was that the Divine Builder began the building of His Church: first Himself, the chief Corner-stone, then those twelve foundations, then the many living stones; so that, as St. Paul describes it, in Christ all the building fitly framed together, "groweth unto an holy temple unto the Lord."

It may be well now to turn from the metaphor to its meaning, and think of the Holy Church as a great community or society; as what our nineteenth Article describes it to be—"A visible congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." See how exactly this agrees with what God intended His Church to be—

with what it was, indeed, as it came direct from His Hand, for thus runs that earliest record of it—"Then they that gladly received His word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers."

Here we have God's own picture of His own true Church; and, what is as valuable to us also, God's own view of pure Churchmanship—receiving His holy sacraments, continuing in His holy faith, accepting His appointed ministers, and offering common prayer together. This God shews us, is Churchmanship; and that community in which all this is observed and practised is the Holy Church throughout all the world.

Now, if, as is most likely, the question should ever have arisen in our minds, Why is the Church throughout the world called holy, since it contains of course many and many an unholy member, and since none even of its most saintly members can in this life be called entirely holy in the full sense of the word? the

tracing of the Church's history answers the question of itself. Even if we could not find the reason it would be enough for us that God's Word calls it holy—"an holy temple in the Lord;" but the reason is very plain. It is, as Bishop Pearson again teaches us to see, holy because of the Holy Founder, as those very words shew us—"an holy temple in the Lord." Holy also because of the holy calling wherewith all its members are called; just as sinning, murmuring Israel was yet called "an holy people unto the Lord thy God." The Church on earth is also called holy because of her unity with the Holy Church in heaven, because of the holy things committed to her keeping, and because of the glory and perfectness which await her hereafter.

All this is, however, summed up in the first reason. Just as indeed the holy city in the allegory had no light of its own even from its glittering walls and from its golden streets, but "the glory of God did lighten it, and the Lamb is the light thereof;" so the holiness of the Church is not in herself; but, as S. Paul tells us, "in the Lord."

So far, we have thought what we mean by the Holy Church throughout all the world; now we have to ask ourselves what we mean by the Holy Trinity, Father, Son, and Holy Ghost, whom she acknowledges. We will go first, for our answer, to the Catechism which we learned in our childhood. It says, "First I learn to believe in God the Father, who hath made me, and all the world. Secondly, in God the Son, who hath redeemed me, and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God." Side by side with this we will put the Creed—"I believe in God the Father; and in Jesus Christ His only Son our Lord; I believe in the Holy Ghost." And we may recall to mind the first three petitions of the Litany—"O God the Father, of heaven; O God the Son, Redeemer of the world; O God the Holy Ghost, proceeding from the Father and the Son;" and we shall see for one thing that we believe God to be Three Persons.

Then, we will look at that other petition in the Litany which sums up the other three —"O holy, blessed and glorious Trinity;

three persons and one God," and we see that we believe these Three Persons to be one. And now we see also that the *Te Deum* speaks of the Holy Trinity as Three yet One; just as Abraham addressed his three divine visitors as one, saying to them, "My Lord," the Church, in her hymn, speaks of Father, Son, and Holy Ghost as one; saying of the Saints in heaven, they "praise THEE;" and of herself the Church on earth she "doth acknowledge THEE;" for as we know, "thee" is a word used only in speaking to *one*. Our belief in the Holy Trinity is, however, most fully set forth in that form of Creed which we use occasionally, and which bears the name of S. Athanasius. In neither the Apostles' Creed nor the Nicene Creed is there the distinct declaration that we believe in Three Persons as one God, but the belief is there all the same; it is understood by our merely saying that we believe in God the Father, God the Son, and God the Holy Ghost; for in believing in Them, we believe all that They have told us, and They have told us that They are Three yet One. "I and My Father are one," our Lord says; and

more than once He calls Himself by God's great name, "I Am;" and God, speaking by the mouth of an Apostle, tells Ananias that to sin against the Holy Ghost is to sin against God. The Three, being One, are equal also; so that the same honour and reverence is to be paid to each—as in the Holy, Holy, Holy of the Cherubim and Seraphim.

The *Te Deum* mentions something especial with regard to each Divine Person—"The Father of an infinite Majesty; Thine honourable, true, and only Son; also the Holy Ghost the Comforter."

A little thought will shew us the meaning of this. We can readily see how fit it is to speak of God the Father, our Maker and Preserver, the Maker and Preserver of the whole universe, as of an infinite, that is to say, of a boundless Majesty. Then the expression, "Thine honourable, true, and only Son" is a bold denial of the most deadly error of faith into which we can fall, an error which early crept into the Church, and which S. Augustine held before his conversion; for there were some then, as also

there are now, who held that our Lord was man only, and not God and man; here, therefore, the Holy Church is lifting up her voice to assert that He is God, and that He is God's true Son, and His only Son, and worthy of Divine honour. The Church is very positive and outspoken here, as we see, contending for that only name which can save. Lastly, as we read next of "the Holy Ghost the Comforter," there comes to mind that beautiful sermon of comfort, in which our Lord first teaches us to call the Holy Spirit by that name, when peace and truth and holiness, and all that can bring comfort, are promised with Him.

This, then, is our Christian faith—faith in the Holy Trinity; the faith of the Holy Church throughout all the world, and the bond which unites her with the Church in Heaven.

But a thought suggests itself here from which we must not turn away. We believe this united Church to be universal, unlimited alike with regard to time and to place. That is to say, we believe her to consist of members from all ages as well as from all quarters

of the earth, so that, as S. Paul said, time would fail in which to tell of the numbers who having died in faith, before the Christian Church was formed, were yet to belong to her; and we have already thought of them as longing for the promise afar off. Now how can the bond of unity—faith in the Blessed Trinity—reach to so many whom S. Paul mentions, in the far-off ages when God would seem to have been simply known as one God?

The infinite Majesty of the Father, the true Sonship of the Son, and the office of Comforter ascribed to the Holy Ghost, are a picture far more full and vivid than was ever gazed on by the Church of old; yet we must by no means imagine that the ancient Church was kept in utter ignorance of this great groundwork of the Christian Faith. Leaving out of the question the Patriarchs and the Prophets, to whom God may have revealed we know not how much nor how clearly, the doctrine of the Blessed Trinity was certainly in some way from the earliest times shadowed out in the teaching of the people. "Hear, O Israel, the Lord our God is

one Lord," was the belief laid down for them by their great teacher Moses; yet he at the same time in relating to them the story of the creation, told them how God said, "Let US make man in OUR image;" and in giving them the histories of their forefathers, he told them how the Lord came to Abraham in the plains of Mamre as Three Persons, and how Abraham bowed down to Them as One, as we remembered just now, calling them "My Lord."

We trace plainly enough the one faith as one and the same in all ages; dimly defined at first perhaps, and perhaps only suffered to come out in all its brightness when the world was best fitted to endure its glory; but when it did come, then the world was required to receive it, and from thenceforth the looking for the promise from afar was no more to characterise the true Church.

Thus the belief in the Blessed Trinity is really, as the *Te Deum* represents it, the bond which unites not only the visible and invisible, but also the past and the present of the Holy Church. They without us were not to be made perfect, nor are we perfect

without them; but it is both being joined together by this oneness of faith that makes the one perfect Church. The "one Lord, one Faith, one Baptism," is that tie of relationship which binds together the "whole family in heaven and earth."

CHAPTER VII.

"Thou art the King of glory, O Christ.
Thou art the everlasting Son of the Father.
When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb.
When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers.
Thou sittest at the right hand of God in the glory of the Father."

THE remainder of the hymn is addressed entirely to the Second Person of the Blessed Trinity, our Lord Jesus Christ.

If we look back now, we shall see that we have been gradually led on to this point. First came the universal homage to God; then, in the "Holy, Holy, Holy," of the heavenly hosts, we saw the worship of the Trinity; then, from the Church in heaven and earth came a full confession of that Blessed Trinity, Father, Son, and Holy Ghost; and now the Church addresses herself entirely to her Divine Founder.

Beginning with the words, "Thou art the King of Glory, O Christ," she enters upon a confession of Him fuller than she has yet made in the hymn; afterwards her tone changes, and from confession of Him she goes on to lift to Him a prayer of lowliest humility, and faith, and praise.

The whole hymn is so rich in meaning, that to look into it is, as it were, to take up some shining gem which gives out a new light at every movement of the hand that holds it. It is hard to say of the *Te Deum* it is to be viewed thus, or thus; for a single fresh thought, like the fresh turn of the hand, sets it in yet another light, shewing us some new beauty, so that it would be too bewildering to try to catch each one.

As we see it now, however, it is in a light which seems to shew us particularly one feature in this portion of the hymn, into which we shall need to look rather closely if we would get at the true spirit of either the confession or the prayer. Praise has until now been the entire Spirit of the *Te Deum*, praise is indeed the great aim and intent of the Hymn, from the beginning to the end;

still here a new note is heard—a music differing from that of the "Holy, Holy, Holy," or the cry "We praise Thee," though it blends with them, and makes sweet harmony. It is, in truth, as we shall presently learn, a note of that heavenly song, "Worthy is the Lamb," which the redeemed are singing.

Before we think separately over either the confession or the prayer, of which two parts the remainder of the *Te Deum* is composed, let us trace out this new spirit, whatever it may be, which seems to characterise them.

At the first glance, perhaps, the most striking verses in the remainder of the *Te Deum* are those great outbursts of praise, "Thou art the King of Glory, O Christ; Thou art the everlasting Son of the Father;" "Thou sittest at the right hand of God in the Glory of the father;" "Day by day we magnify Thee; and we worship Thy name ever world without end." From these we might argue perhaps, that praise alone is still here as hitherto the one characteristic, since it starts forth thus in the midst of prayer and confession, as if it were a spirit which will

not be repressed, but must wing its way and carry its homage up to the Lord on His throne.

It is true, certainly, that here, where the Lord Jesus Christ alone is addressed, the spirit of praise is as strong as it was in the former part, which was addressed to all Three Persons of the Trinity; still, if we look a little closer we shall find something besides this: another tone mingling with this voice of hitherto unmingled praise, a tone which seems to awake in that triumphant cry, "Thou art the King of Glory, O Christ," and which, moreover, seems to flow from some one point in that cry and to affect all that follows. We trace it in little ways and in unpretending words; we feel it in the words which address our Lord as Master, when we say "Help thy servants;" in those which address Him as ruler, when we say, "Bless thine heritage," and pray Him to govern us: in those which address Him as God, when we say "We worship thy name ever world without end;" and we feel it when we entreat Him to keep us without sin: for then we use a very hum-

ble expression, "Vouchsafe," meaning condescend; as if asking some one very great to do a thing almost beneath his notice.

There is in all this evidently an eagerness on the part of the Church to own a tie between herself and her Lord, and to testify His authority and her submission; and this is in some way an addition to all that has gone before. This same spirit, however, characterises the Church at all times when her Lord is mentioned, and is to be found not only in this great hymn, but also in all her acts of worship. It is to be found in the custom of bending the knee at His name; it is to be found in the prayers of all ages which are contained in our Prayer Book, where we see His name constantly coupled with some of His titles—Saviour, Lord, our Mediator and Advocate, Thine only Son our Lord:—all this, if we consider it carefully, we shall find to be dictated by the same spirit which appears in those verses of the *Te Deum*. It is plainly a spirit of especial and most reverent adoration; it is, as we said just now, a note of the song of the redeemed in heaven; plainly, also, it is called forth

by some special touch which has wakened a hitherto silent string; for it is not for the first time that our Lord is now being addressed or referred to in the hymn.

Wherever the Blessed Trinity was mentioned He was considered. The hosts of h aven, the saints in heaven, and the Holy Church on earth, were shewn to be praising Him with the Father and the Holy Ghost; and just now we had an individual mention of Him alone, "Thine honourable, true, and only Son;" so there must, it would seem, be something more than simply the mention of this Second Person of the Blessed Trinity, which calls forth now this gush of eager adoration.

And the point from which it all flows is one word, and the magic which awakens it is that one word—and the word is CHRIST. That word shews us our Lord not only as very God, whom all His creatures must praise and worship; but very man as well, before whom all men reverently bow the knee. The word Christ, as we know, tells us in itself that our Lord was sent from God to man, and reminds us that on that

account He is entitled to peculiar honour. "Being in the form of God," He "thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted Him, and given Him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Thus, therefore, the word which almost of itself tells the whole of this story—His title Christ—calls forth this spirit of peculiar adoration, which is something in addition to praise, and something over and above simple love and trust. It may best be compared perhaps with the spirit in which St. Thomas confessed the Lord, when, although He had said, "Henceforth I call you not servants, but friends," he did not greet Him

as "my Friend," but "my Lord and my God."

The portion of the *Te Deum* to which this chapter especially belongs is that which begins with the cry, "Thou art the King of glory," and ends with, "Thou sittest at the right hand of God in the glory of the Father;" and in now turning to these especially, we must keep before us the thought which we have just been following out, because it will be our key to the true meaning and intent of all these verses, which form the confession mentioned at the beginning of the chapter.

Let us now look at the confession itself.

It is chiefly an acknowledgment of our Lord as perfect God and perfect man; a confession which reaches back before all worlds, and on through all eternity. "Even from everlasting to everlasting thou art God," is understood in proclaiming Him here the everlasting Son of the Father. It is acknowledging Him as the Word Who was in the beginning, and Who was with God, and Who was God, "The brightness of God's glory, and the express image of His person, by Whom also He made the worlds."

In reading that solemn prayer for His people which our Lord uttered just before His Passion, who has not paused to wonder over the mystery of the words, "The glory which I had with Thee before the world was?" They stamp Divinity on every word that follows, and give to that holy prayer a grandeur which lifts it infinitely above any prayer of the best of earthly saints. When the *Te Deum* approaches now the earthly life of our Lord, it in the same manner points first to His heavenly glory, throwing the grandeur of His Divinity into His Humanity, so that when it comes to contemplate the perfect Man it never for a moment loses sight of the perfect God. The declaration of our Lord's Godhead is made as strong as words can make it in this verse, "Thou art the King of Glory, O Christ;" it is adopting those words of the Psalm which declare the Lord Christ to be one with the Lord of Hosts—"The Lord of Hosts he is the King of glory."

This fitly ushers in the declaration of His Humanity; just as that Humanity itself was announced to the shepherds at Bethlehem as "a Saviour which is Christ the Lord."

With the leading thought of His Divinity ever in view, we come now to think of that humanity; to think of our Lord as perfect Man as well as perfect God. "When Thou tookest upon Thee to deliver man;" spoken of in one of our Creeds as "taking of the manhood into God."

The words in which the *Te Deum* tells this blessed story are plainly intended to mark the great height from which He was stooping; true to her reverent spirit, the Church makes His self-humiliation another witness to His exalted dignity. "When thou tookest upon Thee to deliver man," means even more than at first sight appears, as those will tell us, who reading the hymn in the tongue in which it was composed, can look into the full depths of its meaning. If in this verse we only understand our Lord undertaking to deliver us, which the taking upon Him at first sight appears to mean; then we lose the loftier idea which it really contains. Its point is not His great undertaking, but His great condescension.

We shall arrive at the true intent of the words in a very simple manner, by doing

little more than rearranging them in our mind. If instead of "when thou tookest upon Thee to deliver man," we have "when thou tookest man upon Thee to deliver it," then we see what we are intended to see, a much deeper act of condescension than we should otherwise imagine; for since the meek and lowly are His nobility, the great condescension lay not so much in choosing the meek and lowly Mary for His mother, as in his pitying fallen man, and so, in order to deliver Him, taking human nature upon Himself at all.

But if the intent of the hymn be to extol our Lord's condescension and greatness, how is it that it touches so briefly as it does upon the events of His Life and Death and Resurrection, which are its best proofs? None of the sorrows or sufferings of either of the two former are dwelt upon here excepting in just one word, the "sharpness" of death; and all the glory of the Resurrection is in one word, also "when Thou hadst *overcome*." This is so very unlike the manner in which we might expect the thankful Christian Church to dwell upon

every step of that sacred history, that we ask ourselves why is it? It is unlike the manner in which in the Creed she details every circumstance, in which again, she in our Litany, enters upon each one

Why is it? Does not the hymn by this rob our Lord of some of His glory and some of His praise?

No. In the Litany we are urging each event of His Life and Death and Resurrection as a plan for our deliverance; in the Creed we are proclaiming the details of our Faith: while the *Te Deum*, being neither altogether Creed nor Litany but a hymn of praise, takes its own means of so treating the subject as best to carry out its intention; and as it is not in the spirit of supplication nor even of confession, so much as in the spirit of triumphant adoration, that the Church here follows her Lord from glory to glory, through the deep valley of humiliation which lay between; therefore, in speaking of His taking our nature upon Him she points chiefly to His condescension; in speaking of His death she points to His triumph, and in speaking of our redemption

by it, she dwells on the princeliness of the manner in which it was done—the throwing wide open the gates of His kingdom.

> "O Jesu, King of wondrous might!
> O Victor, glorious from the fight!"

It is thus that she is greeting Him here. "The sharpness of death," which otherwise seems but a short allusion to all its anguish, shews now as a masterly touch of word-painting, bringing out the fierceness of the battle which had to be fought, and the might and strength of love and of will which only could have fought out that battle so as to overcome.

With the same skill and purpose the fate of all believers is shewn to depend on and centre in that overcoming; that so all eyes being directed to Him as Conqueror, the Conqueror's final triumph, His ascension into Heaven, may next be proclaimed, as it is in another outburst of praise—"Thou sittest at the right hand of God in the glory of the Father." This brings us to the end of the first part of the address to our Lord.

The next verse completes the confession

of Him—"We believe that Thou shalt come to be our Judge;" but as that cannot be separated from what follows, we must leave it for the present, for there is yet more to be thought of before we pass on.

There is, to begin with, a question to be asked—Why is our Lord's Ascension here made a subject of rejoicing, as indeed it is in the Church universally? Why should His departing from earth be a source of praise? If we think over what it means—the withdrawing Himself from mortal sight, His voice never to be heard any more among us, teaching and comforting—why should we be glad? Yet we find it always, from the very first, a festival.

The Apostles, whose hearts were filled with sorrow when He was leaving them, as He said, for a little while, were content and more than content to bid Him farewell for a life-time on Mount Olivet. They returned to Jerusalem with great joy, "and were continually in the temple praising and blessing God." Could it have been merely an unselfish sympathy with their Master on His restoration to glory that made them rejoice?

and is the rejoicing of the Christian Church here in her hymn of praise only that dutiful gladness? Let us think again over what the Ascension means; what besides our Lord's withdrawing from us the sight of His Face and the sound of His voice?

What did His coming on earth mean besides His living His holy life amongst us? What did His Death mean besides His patient suffering? What did His Resurrection mean besides His coming back to those whom He had only left for a little while? Did they not mean deliverance and redemption and eternal life? What, then, does the Ascension mean besides quitting earth and returning to heaven?

We know well, that in His Ascension as well as in all His other acts our Lord had some good purpose in view for us. "It is expedient for you that I go away," He said, while preparing His Apostles for the hardships that lay before them. "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you." The blessing of the Comforter was soon seen: it

made new men of the Apostles; it transformed the man who denied Him into the man who truly now followed his Lord both to prison and to death. "Martyr" now stands against the names of all but one of those who once "forsook Him and fled;" and that one is the beloved disciple who nevertheless underwent persecution and exile, and only did not die the martyr's death because God delivered him out of the midst of it.

But the blessing of the Comforter in His descent after the Ascension, was not for the Twelve alone. It was very quickly extended to the great multitude which came together to ask what it meant. "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Is anything more besides the sending of the Comforter our gain by our Lord's Ascension? Let the Bible answer us; and its answer will be this—that Christ "is entered into heaven itself, now to appear in the presence of God for us;" "Who is even at the right hand of God, Who also maketh inter-

cession for us." Our gain is therefore an Intercessor in heaven. What more have we gained? Let the Bible answer us once more, and it will tell us of His "glorious body." It will remind us how in returning to His glory He did not cast aside His humanity which had once been so sore a burden; but making it no longer a burden but a glory, went up to the Throne as perfect God and perfect man. The bright promise for man which is written against that allusion to His "glorious body," we may best trace out and think out for ourselves before our open Bibles.

Thus, the Ascension is truly a thought of gladness; thus it was that realising all these things far more vividly than we can, the Apostles returned to Jerusalem with great joy; this is why they were more than content, as from watching their Lord's bright homeward journey they turned again to their paths of toil and suffering. This also is why in this our hymn of praise the Christian Church on earth, the struggling, sinning Church militant, still is more than content to be shut out awhile from the sight of His

face and the sound of His voice; and to speak of His departure in a tone of rejoicing.

But now comes another and a different question. Since these are her reasons for rejoicing in the Ascension, why are they not put forward here? Why is His pleading for man in heaven left out of sight here, so that for anything the hymn tells us to the contrary we might seem not to be concerned in His return to glory? We must remember that the *Te Deum* is keeping to that view of Him which best sets forth His grandeur and His Divinity. Let us see what is implied in the representation of Him as sitting at the right hand of God—"Thou sittest at the right hand of God, in the glory of the Father."

Bishop Pearson answers us that in the Creed which says, "He ascended into heaven, and sitteth on the right hand of God, the Father Almighty," we are to understand the words as meant to express His being in the place of honour and power; God having highly exalted Him, and having given Him all power, both in heaven and earth.

When it would convey an idea of His glory, the Bible constantly speaks of Him

thus, and our Lord Himself uses the same expression for the same purpose: but beyond this, the *sitting* at God's right hand has its deep significance. Standing there, as S. Stephen saw Him, seems, as we are reminded, to shew Him in the light of our Helper and Intercessor. He appeared standing, to S. Stephen, as ready to assist him, as ready to plead for him, as ready to receive him; while sitting suggests majesty and rest and finished work, and shews Him in the light of Conqueror—"Even as I also overcame, and am set down with My Father in His throne." The reference to Judgment, which we must also see in the sitting at God's right hand, belongs rather to another chapter than this.

The *Te Deum* therefore here chooses as usual that view of Him which best sets forth His grandeur and divinity, and in no way could it have done this better than in tracing Him thus from everlasting to everlasting, from His glory before the world was, to His glory, which is to outlast all worlds, as King and Conqueror.

Before we turn from this beautiful portion of the hymn we have yet to notice one thing

more, which is as a chief tributary of that great stream of praise, which, as was said just now, springs forth at the mention of the word Christ. It is the twice-repeated allusion to our Lord's glory.

There is a resemblance to be traced here between the arrangement of these verses of the *Te Deum*, and the account of His mission which the Son renders to the Father just before His Passion—the prayer of the seventeenth chapter of S. John. In that solemn review, our Lord places His earthly life between glory and glory; the glory which He quitted and the glory to which He is about to return. "And now, O Father, glorify Thou Me with Thine own Self, with the glory which I had with Thee before the world was." Then follows the review of His blessed work, and that ends in the glory which He is going to resume. "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory, which Thou hast given Me." There is a resemblance also between the manner in which the Lord clings to the thought of His heavenly glory, and the

manner in which His Church here links that glory with her whole confession of Him; making it as it were the golden censer in which she burns before Him her holiest incense of praise.

Let us consider for a moment what this glory meant to our Lord. What does kingdom mean to an exiled king? What does country mean to a wanderer? What does home mean to an outcast? The things that are true and honest and just and pure and lovely, what would they mean to a perfectly holy soul sojourning in the constant sight and sound and company of evil? Think of the weary highways and byways of earth trodden by the feet that walk on the wings of the wind—

> "Think on th' eternal Home
> The Saviour left for you:
> Think on the Lord most holy, come
> To dwell with hearts untrue."

And following out these thoughts, we may arrive at some faint idea of what to our Lord must have been the remembrance of His glory.

This raises the thought, what a hard thing

it must have been to forgo it, and how strong must have been the feeling which moved His heart to lay it aside, and nerved His heart still to forgo it until His mission was done. We see him laying his finished work at His Father's feet with the desire that now His glory may be restored to Him; we hear all the yearning of that long three-and-thirty years of exile, breaking forth at last in the eager cry, "I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do; and now, O Father, glorify Thou Me with Thine own Self, with the glory which I had with Thee before the world was."

We see in this how dear His heavenly glory was to Him. With all this in view, therefore, the wonderful patience and self-sacrifice and love which could give up what He held so dear, the thankful Church finds the best expression of her adoration of her Lord in making His glory her leading theme.

CHAPTER VIII.

"We believe that Thou shalt come: to be our Judge.
We therefore pray Thee, help Thy servants: whom Thou hast redeemed with Thy most precious blood.
Make them to be numbered with Thy saints: in glory everlasting.
O Lord, save Thy people: and bless Thine heritage.
Govern them: and lift them up for ever.
Day by day: we magnify Thee;
And we worship Thy Name: ever world without end.
Vouchsafe, O Lord: to keep us this day without sin.
O Lord, have mercy upon us: have mercy upon us.
O Lord, let Thy mercy lighten upon us: as our trust is in Thee.
O Lord, in Thee have I trusted: let me never be confounded."

IN the chapter just closed, we found a parallel between the joy of the Apostles at the Lord's Ascension, and the manner in which the Church contemplates it in her hymn of praise. We come next to the thought of the Judgment, and if we would here also read her feeling we cannot perhaps do better than carry on the parallel.

In the two accounts of our Lord's Ascen-

sion which are given us by the Evangelists S. Mark and S. Luke, three special facts are dwelt upon. The one writer, S. Mark, relates only this—that "after the Lord had spoken to them, he was received into heaven, and sat on the right hand of God." S. Luke, who relates the story more fully, gives a twofold account—first in the Gospel, and then in his other book of sacred history known to us as the Acts of the Apostles. In the one, he gives us that beautiful picture on which perhaps the mind best loves to dwell—how the Lord was carried away to heaven while His hands were uplifted in blessing. "And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." In the other account, he tells us how, while the Apostles were gazing after their Lord, two angels spoke to them and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." S. Luke

also tells us in the Gospel, how, "after the Ascension, the Apostles returned to Jerusalem with great joy; and were continually in the Temple praising and blessing God.

Now we know that the coming again of which the angels spoke meant nothing else than the Judgment: and it might have seemed more natural to us perhaps that the one to write about that should be the Evangelist who records the sitting Judge-like at the right hand of God. Instead of that, however, we have it from him in whose heart the thought of the parting blessing and of the great joy seem the most deeply impressed; and it would appear from his manner of telling it that this great joy belonged not more to the memory of that beautiful Ascension than to the thought of the solemn coming again. Let us think, therefore, how it was that the mention of the Judgment, which will be the most terrible moment which the world ever beheld, seems to have cast no shadow of gloom over the joy with which, as we have seen, the Ascension filled the hearts of the Apostles.

It would seem that they had heard enough

from their Lord's own lips to make the Day of Judgment awful to any mortal mind. Tribulation upon earth was foretold, the darkening of sun and moon, the powers of heaven no longer upholding the stars in their places, the tribes of the earth mourning: and, even far more awful than all these things, the solemn circumstances of the Lord's appearing and of His judging the world. Still, with all this, when the angels reminded them of that Day, the Apostles could rejoice.

Wherein lay this mighty charm?

The words in which S. Luke relates his twice-told story are simple, but wonderfully descriptive not only of scene but also of feeling. He says, not merely, "He was carried up into heaven," but "He was parted from them and carried up into heaven." The words set before us the momentary feeling of orphanhood which came over the Eleven as He left them. The angels, entering intensely into the joys and sorrows of human hearts, appear to understand this, as they speak of the Lord as taken up from them. They quite realise the feeling of loss

and desolation which must naturally attend the passing away of so dear a friend, and we might well imagine the lonely Apostles turning homewards now, thankful indeed, and trustful, yet sad at heart, to wait for the promised Comforter. But such is not the picture which S. Luke has given us. Something in the words of the angels seems to have gladdened their hearts,

Not long before that day angels had in much the same manner cheered up the hearts of mourners and sent them rejoicing on their way. It was not the empty air then, but the empty sepulchre into which the faithful were gazing, when an angel spoke words which made them depart with great joy. Of these words what was the charm?

They soothed a fear which whispered that the Lord was lost to His friends. The angel announced that He was alive again and risen, "And behold He goeth before you into Galilee: there shall ye see Him." "Then they departed quickly from the sepulchre with fear and great joy."

This is so far nearly a parallel to what passed at the Ascension—the promise to

His friends that they should see Him again; but something remains yet.

There might well be this "fear" mingling with the great joy of the faithful at the sepulchre; not only because of the messenger whose countenance was like lightning and his raiment white as snow, but also because they would hardly go forth otherwise than trembling and amazed, as S. Mark gives it, to meet their Master risen from the dead; and if on Mount Olivet the angels had ended their words of comfort in the promise that He should come again, perhaps the joy of even the Apostles would have been less fervent, and there might have been something said about fear mingled with their continually praising and blessing God, with that solemn thought of the Judgment Day before their minds. But those true comforters the angels, did not so half perform their errand; they said more than that; and the Apostles treasured it up and remembered it. "He shall so come in like manner as ye have seen Him go into heaven."

Now what in the manner of the Ascension seems to have made the deepest impression

on the mind of S. Luke? not the brightness of the cloud which received Him, nor the glory which perhaps came over Him, nor the shining garments of the angels. He simply says "a cloud received Him;" and "two men stood by in white apparel:" he does not in the least dwell upon the grandeur of the spectacle. That which seems to have impressed him the most in the manner of the Ascension was something quite different; it was that "He lifted up his hands and blessed them, and it came to pass that while He blessed them, He was parted from them and carried up into heaven."

How could the Apostles after that picture their Lord coming again otherwise than with blessing for them; and though they knew full well what will be the awfulness of His coming, would not the thought of the "same Jesus" again, and in like manner, be for ever for them a memory casting out fear and brightening all with joy?

Now what that memory was for her Apostles, it still is for the Christian Church. And here we must repeat to ourselves once more that the *Te Deum* is entirely a hymn

of the Christian Church, and not a general hymn of the whole world. The promise of that same Jesus could hardly have been a welcome promise to all the dwellers at Jerusalem; but it was so to that company of the faithful who met daily in the Temple to pour forth their gladness in praising God. For any but the Church of Christ, the words "We believe that Thou shalt come to be our Judge," would be out of place in a hymn of praise; but for her, solemn as they are, they point to her most joyous festival.

"When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh;" so says her Lord, reported by S. Luke again. It was to the intent that their hearts should not be troubled that He also promised His Apostles, "I will come again." "Surely I come quickly," He said in solemn warning to the whole world. And a voice out of the Christian Church, a voice once the sweetest and most joyous perhaps in the daily praises of the great Ascension-tide, answers eagerly, "Even so, come, Lord Jesus."

That voice truly speaks the mind of the

Church; and when the words "We believe that Thou shalt come to be our Judge" are followed by the prayer, "We therefore pray thee help Thy servants whom thou hast redeemed with Thy precious blood," we see her already as it were at the very mention of that which shall come to pass, looking up, and lifting up her head. The future Judge is in her sight what He was to the Apostles, "that same Jesus," and we may look upon this prayer as her utterance of a like spirit to that which found its expression in the daily worship in the Temple at Jerusalem.

With this verse the actual direct confession ends, and from this point the hymn is a prayer, addressed to our Lord; the two verses which interrupt the actual supplications with an act of adoration, the words "Day by day we magnify Thee, and we worship Thy name ever world without end," are only an ascription, such as we have in the Lord's Prayer — "Hallowed be Thy name"—"For Thine is the Kingdom, the power, and the glory, for ever and ever;" they are not an interruption to prayer, but a right mingling of adoration with supplica-

tion, such as that sacred model, and most other Bible examples of prayer teach us to use.

The prayer in the *Te Deum* consists mostly of petitions taken from the Psalms; some word for word, and some adapted from them. It is not, however, by any means a collection of detached sentences; the several petitions are all worked in together so as to form one perfect prayer; and it has one leading thought throughout, that thought being the Judgment.

The chief points of this prayer are perhaps these two—holy living in this world, and eternal life in the world to come; both of which as we may readily understand have reference to the decision of the Great Day. In other words it is the prayer of a true Church militant—"that we may so pass through things temporal that we finally lose not the things eternal."

Let us keep in sight these two points as we read through the prayer. As we begin, we notice something significant in the word "help" with which the prayer opens. Pre-

sently we have "save Thy people," and the petition for help being coupled with the thought of redemption, makes it seem at first perhaps to mean much the same thing as the petition for salvation. But a little closer thought will show us that it is not so, that they are not two expressions used for just the same thing; every word and every expression in this prayer has its own especial meaning, and there is no mere dressing of one thought over and over again in clever varieties of disguise. In the one verse, "help Thy servants," we have the idea of service, of active work; in the other, we have something quite different. In the one, indeed, we have the Church Militant; in the other, we have her victorious and at rest.

The calling ourselves here His servants in preference to any other expression shows that we are thinking of service, and so the help which we as servants here ask of our Master most naturally seems to be help in serving Him, and the joining this to the mention of His having redeemed us, carries out the thought still more clearly, especially

if we call to mind the expressive old English word for redemption, "again-buying," which tells us that we are not our own, but bought with a price, and thus bound to serve Him to Whom we belong.

Before we pass from this verse which touches upon holy living to that which touches upon life eternal in the world to come, we have a verse forming a climax between the two. The point at which we pass from the one into the other, which is the Judgment. "Make them to be numbered with Thy Saints in glory everlasting." The words would at a hasty glance appear to be asking for communion with the Church in Heaven. So in truth they are; but with the richness of meaning constantly to be found in this wonderful Hymn, there is something in them besides that.

The expression "to be numbered with the Saints," conveys to us the idea of a community in which every member's name is enrolled, and of which a record is kept; and we readily understand that to be numbered with the saints must be to be admitted into a certain holy community, and be registered

among them. It makes us think of that Book of Life in which the names of all the saints in heaven are written, and which David calls the "Book of the Living,"—the being numbered with the Saints seems to be what he calls being "written with the righteous."

Our prayer is, however, more than to be numbered with the Saints; it is to be numbered with them "in glory everlasting." Those for whom this prayer is pleading are by being His servants, members, that is, of Christ's Holy Church, already, in some sense, numbered with His saints; so that is not all that is meant here.

We read that on the pages of the Book of Life names could be written, and could be blotted out; and when the dead stood before the great white throne, and the books were opened, and another book was opened, only those whose names were then found there, already written and still written, entered into eternal life.

What, then, is the kind of help which we as Christ's servants Whom He has redeemed, crave here? So to pass through things tem-

poral that finally we lose not the things eternal. We pray our Judge that He will make our names, by His goodness once written in His Book of Life, to be preserved there unblotted to the end, and found there at His Great Day.

It is the prayer indeed of a militant Church.

We come now to that other verse, referred to just now, which touches upon life eternal in the world to come.

We will read it together with the one which follows it, because we have it thus in the Psalm from which it is taken—"O Lord, save Thy people, and bless Thine heritage. Govern them and lift them up for ever."

We may get the best light on this petition, perhaps, by following the reference which stands against the verse in the Bible, and reading over the passage to which it refers—the latter part of King Solomon's prayer at the dedication of the Temple.

The King is there praying for the children of Israel, against such time as they may be defeated in battle and carried into captivity. He puts the case in a very remarkable way;

not supposing the enemy to be too strong for the Israelites, but supposing the Israelites to have brought defeat upon themselves through sin; and he prays that if they repent and return to God in sincerity, He will deliver them out of captivity; or, to use an expression commonly found throughout the Bible, will lift them up. His plea is this—"For they be Thy people, and Thine inheritance whom Thou broughtest forth out of Egypt from the midst of the furnace of iron."

The parallel between this and the verse of the Psalm as adopted by the *Te Deum* is very easy to see. "Thy people," "Thine heritage," shew the Church's claim, if so it may be called, upon the goodness of Her Lord. It is at least that which He is pleased to regard as a claim. "Govern them," shews a desire to submit to His rule; and the prayer to be saved, and to be lifted up for ever, are a prayer for deliverance, that is to say, for eternal life at last.

In all this, again, we have the clear idea of a Church militant contending with an adversary

For the present we will, without any

further comment than has been already made, pass by the words of praise which come next in the hymn; and will go on to the verse which follows them, which is again a prayer, and a most earnest one, for holiness of life.

"Vouchsafe, O Lord, to keep us this day without sin."

"Here is that which King Solomon so strongly felt in his prayer—that the discomfiture of God's people may be brought upon them by their own transgression, and we are praying to be kept from that by which we may lose all. See how the spirit of good soldiership comes out here in its highest and truest form. There is not a spark of vainglory or self-sufficiency about the true Church militant of Christ; but humility and a simple desire for strength better than her own by which to fight well.

The next words, "O Lord, have mercy upon us, have mercy upon us," seem to follow closely upon this prayer for holy living, lest perhaps we might ever so unconsciously put our trust in anything that we do. S. Paul said of one whose deeds were good and

noble—"The Lord grant him that he may find mercy of the Lord in that day." And the Church is here keeping to the command of her Lord, Who taught her to strive to do all, "Yet when ye shall have done all those things which are commanded you, say we are unprofitable servants."

Now comes the final petition of the prayer. It is not the final verse of the hymn; but the verse which follows it, though a prayer, is of a different character; and though of course closely connected with it, yet is complete in itself, and in that respect stands separate. The last verse of the prayer which we have had before us hitherto is this.

"O Lord, let Thy mercy lighten upon us, as our trust is in Thee."

It is very easy to recall passages in the Bible in which mercy is promised in exchange for trust; but our object is here not so much to seek into the simple meaning of words whose actual meaning is simple enough, as to understand the particular manner in which they bear upon other words and passages with which they are connected in

the hymn. This appeal for mercy, therefore, we must remember, ends a prayer which began with the thought of judgment—"We believe that Thou shalt come to be our Judge." The words which referred to judgment expressed also the ground of hope—"Help Thy servants whom Thou hast redeemed with Thy precious blood." The whole prayer which followed has been resting entirely on that hope; and now the words in which this appeal is uttered are taking hold of that hope. The Redemption, and her trust in it, are the beginning and the ending, and the entire sum of this the Church's prayer.

Now have we not throughout, a most true picture of a militant Church, with a strife to maintain and a warfare to accomplish? A Church, moreover, which turns to her warfare as those good soldiers did, with "great joy" in her heart, yet with prayer and supplication. And to take up now the omitted verses, those which break in upon the solemnity of prayer with a cry of praise, do not we here seem to catch the echo of those glad voices in the Temple as she sings, "Day

by day we magnify Thee; and we worship Thy name; ever world without end?"

We have in it indeed a true picture of the Christian life—work and prayer and praise: the three never parted, but bound together by the living bond of faith: and we have a true application of the elevating but solemn question—"What manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God."

Now this picture of the Christian life, we must reflect, follows closely upon that of the life of our Lord. There is in this a meaning far too important to be overlooked or to be regarded lightly; so we may do well to make it the closing thought in our contemplation of the prayer.

The two pictures set before us at the same time a resemblance and a contrast between the life of our Lord and the life of His Church on earth. The Divine life is depicted in its condescension, its triumphant conflict with evil, and its glory. The life of the Church on earth is seen as aspiring to holiness, and as waging its conflict with evil

only in faith and hope. The two resemble one another in being pattern and copy, the contrast is between shortcoming and perfection. Why place the two together where the contrast must be brought out so strongly and the resemblance must be seen to be but faulty? It is for this reason. The Church here lays these two pictures at the feet of her once militant, now victorious Lord with the intent that the one may plead for the other. Her plea is thus expressed in our Litany—"By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting, and Temptation; by Thine Agony and bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost, good Lord, deliver us."

The almost inexhaustible richness of meaning which characterises the *Te Deum* affords us this thought in that verse which we have only considered with regard to the one which went before it—"We believe that Thou shalt come to be our Judge." Those

words, "We therefore pray Thee help Thy servants whom Thou hast redeemed with Thy precious blood," bear yet this additional meaning. They are not only the uplifting of the head for the redemption drawing nigh, they are besides that the gaze of faith directed towards that pledge of salvation which is given to the Church in the earthly Life and the Death of Christ the King of Glory.

We are now at the last verse of the hymn, and we observe in it an abrupt and remarkable change both of tone and of manner.

"O Lord, in Thee have I trusted; let me never be confounded."

What voice is this which now rises all but triumphantly out of the lowly *Miserere*? Who is it that suddenly stands forth thus individually and speaks as "I," and "Me"? Was there one of that band whose very life was union, who stood apart from the others in the temple and worshipped for himself alone? What can we gather from this change of person in the last verse?

Do we here suddenly see each member of

that great community, the Church, realising his or her individual position before the great white throne? That will scarcely be the real intent of the verse, which belongs to a hymn of the general Church, and which is not hitherto the hymn of separate individuals any more than it is the hymn of the whole world.

Or do we see in this verse the newly-baptized Augustine going up from the water with his Song of Praise upon his lips, these words making the battle cry with which he begins his Christian warfare?

There is another answer, which is this:—

The Church stands before us in two aspects, and the Bible so shews her to us. Sometimes we are drawn to contemplate the living stones which compose the spiritual House, sometimes the House itself; the two are one, yet of each we form distinct ideas. A building may be preserved and repaired as a building, though this stone or that may crumble or be removed, and so the Church remains a Church for ever, quite apart from retaining all of her members. The Church as a Church can never perish; her Lord pro-

mised that the gates of hell shall not prevail against her; but we know well that He did not mean that the gates of hell shall not prevail against any of her members; the two ideas are thus quite distinct.

Now up to this last verse the *Te Deum* has been an utterance of the Church as a community of perishable members, not as the Church which as a Church is imperishable; but now in this verse the Church is speaking as a Church; as one addressing one —"O Lord, in Thee have I trusted, let ME never be confounded."

We must understand that in the hymn the word "never" has a fuller and stronger meaning than we commonly attach to it. It does not merely represent "not at any time;" but "not eternally;" so as to mean "let me not be confounded eternally." The Church is looking on, therefore, to the Judgment, as the day in which she trusts to be lifted up for ever; when the "same Jesus" Who left her to begin her long strife when He went up from Mount Olivet, yet blessed her as He went, will in like manner come again, blessing her as He comes.

"O Lord, in Thee have I trusted, let me never be confounded." From whatever lips or whatever pen they first proceeded these final words have always been with the rest of the hymn the adopted utterance of the Christian Church; and if the beautiful old story suggests to us the good soldier going forth from his baptism to his warfare with this noble battle-cry upon his lips; we take him as a type of the warrior Church pressing on from her baptism of blood towards that day when she will be more than conqueror through Him that loved her.

But we must not miss that great lesson which these closing words of our hymn would further teach us—the great lesson of unity. We know how in many a land, and in many a time of her tribulation, the Church has sung these words, proclaiming herself one and undivided even when strife and schism have been seeking to tear her in pieces; ever, through it all, she has clung to her unity.—"In Thee have I trusted; let me never be confounded."

One and undivided truly is the Holy Church; not because she has many doors by

which to shut men out, but because she has but One Door by which to let men in. May it be that now at last the Christian world is beginning to realize this; and that the time is drawing near when after long strifes and estrangements that world is returning to the unity from which it has departed; so that earth is yet to hear that grandest *Te Deum* when the cry, "We praise Thee, O God; we acknowledge Thee to be the Lord," may go up from reconciled communions; and when the Holy Church throughout all the world, rejoicing over them may be glad in her full unity as she says—

"O Lord, in Thee have I trusted; let me never be confounded."

OXFORD:
By E. B. Gardner, E. Pickard Hall, and J. H. Stacy,
PRINTERS TO THE UNIVERSITY.

Tales and Stories for the Young

SELECTED FROM

J. MASTERS' CATALOGUE,

78, NEW BOND STREET,

LONDON.

A CATALOGUE.

By the Rev. EDWARD MONRO, M.A.,

Late Vicar of S. John's, Leeds.

An Elegant Gift Book.

SACRED ALLEGORIES OF CHRISTIAN LIFE AND DEATH. Printed on toned paper, and handsomely bound in illuminated cloth, crown 8vo., 7s. 6d.; morocco, 16s.

THE DARK RIVER. | THE COMBATANTS. | THE JOURNEY HOME.
THE VAST ARMY. | THE REVELLERS, &c. | THE DARK MOUNTAINS.

Cheap Editions of the Allegories separately, 1s. limp cloth. In Two Vols. cloth, 3s. 6d. each.

WALTER THE SCHOOLMASTER; or, Studies of Character in a Boys' School. Third edition. Fcap. 8vo. 2s. 6d.

BASIL THE SCHOOLBOY: or, the Heir of Arundel. A Story of School Life. Fourth edition. Fcap. 8vo. 3s. 6d.

LEONARD AND DENNIS; or, the Soldier's Life. A Tale of the Russian War. Fcap. 8vo. 5s.

TRUE STORIES OF COTTAGERS. 18mo. Cloth, or in a packet, 2s.

EUSTACE; or, the Lost Inheritance. A Tale of School Life. Fcap. 8vo. 2s.

PASCAL THE PILGRIM. A Tale for Young Communicants. Fcap. 8vo. 1s.; cloth, 1s. 6d.

FOOTPRINTS IN THE SNOW. Fcap. 8vo. 1s.

HARRY AND ARCHIE; or, First and Last Communion, and the Danger of Delay. Part I. 6d. Part II. 6d.; together, 1s. cloth.

NANNY. A Sequel to "Harry and Archie." 6d.; cloth, 1s.

HARRY AND ARCHIE, with Sequel. Fcap. 8vo., cloth gilt, 1s. 6d.

CLAUDIAN. A Tale of the Second Century. Fcap. 8vo. 2s.; limp cloth, 1s.

TALES FOR THE MILLION. Fcap. 8vo., cloth gilt, 2s.

LEILA. A Tale in Verse. 1s.

MIDSUMMER EVE. 6d.; cloth, 1s.

By the Rev. F. E. PAGET, M.A.,

Rector of Elford.

THE OWLET OF OWLSTONE EDGE: his Travels, his Experience, and his Lucubrations. Fifth and cheaper edition. Fcap. 8vo. 2s. 6d.

THE CURATE OF CUMBERWORTH, and THE VICAR OF ROOST. Second edition. Fcap. 8vo. 2s. 6d.

S. ANTHOLIN'S; or, Old Churches and New. New edition. 18mo. 1s.; cloth, 1s. 6d.

TALES OF THE VILLAGE. A New edition. Three Parts in One Vol. Fcap. 8vo. 5s. 6d.

The Romanist—the Dissenter—the Infidel.

TALES OF THE VILLAGE CHILDREN. Sixth edition. 2 Vols. 18mo. 2s. each.

THE HOPE OF THE KATZEKOPFS; or, the Sorrows of Selfishness. Fourth edition. 18mo. 2s.

LUKE SHARP; or, Knowledge without Religion. 18mo. 2s.

THE WARDEN OF BERKINGHOLT. Fcap. 8vo. 5s.

By the Rev. W. GRESLEY, M.A.

THE FOREST OF ARDEN. A Tale illustrative of the English Reformation. 3s.; cheap edition, 2s.

THE SIEGE OF LICHFIELD. A Tale illustrative of the Great Rebellion. 3s.; cheap edition, 1s. 8d.

CONISTON HALL; or, the Jacobites. A Tale of the Revolution of 1688. 3s.

BERNARD LESLIE. The Revival of Church Principles in England. 3s.

BERNARD LESLIE. Second Part. The Progress of the Church Movement. 3s.

SOPHRON AND NEOLOGUS; or Common Sense Philosophy. 3s.

THE PORTRAIT OF AN ENGLISH CHURCHMAN. A new and cheaper edition. 2s. 6d.

CLEMENT WALTON; or, the English Citizen. 3s.; cheap edition, 1s. 8d.

FRANK'S FIRST TRIP TO THE CONTINENT. 3s.

HOLIDAY TALES. 16mo. 2s.; wrapper, 1s. 6d.

By the Rev. J. M. NEALE, D.D.,

Late Warden of Sackville College.

DUCHENIER, or the Revolt of La Vendée. Fcap. 8vo. 3s. 6d.

STORIES OF THE CRUSADES. Fcap. 8vo. 3s.

THE EGYPTIAN WANDERERS. A Tale of the Tenth Persecution. 18mo. 2s.

EVENINGS AT SACKVILLE COLLEGE WITH MY CHILDREN. 18mo. 2s.

LENT LEGENDS. Stories for Children from Church History. 18mo. 2s.

THE FOLLOWERS OF THE LORD; Stories from Church History. 18mo. 2s.

SUNDAY AFTERNOONS AT AN ORPHANAGE, containing Twenty-three Short Discourses addressed to the Children of S. Margaret's Orphanage, East Grinstead, on the afternoons of Sundays and Holy Days. 18mo. 2s.

TALES ILLUSTRATIVE OF THE APOSTLES' CREED. Fcap. 8vo. 2s. 6d.

THE UNSEEN WORLD; Communications with it, real or imaginary. New edition, with considerable additions. Fcap. 8vo. 2s. 6d.; cheap edition, 1s. 6d.

THE TRIUMPHS OF THE CROSS. Tales of Christian Heroism. 18mo. 2s.

THE TRIUMPHS OF THE CROSS. Part II. Tales of Christian Endurance. 18mo. 2s.

STORIES FROM HEATHEN MYTHOLOGY. 18mo. 2s.

POYNINGS: a Tale of the Revolution, 1688. 18mo. 2s.

HYMNS FOR CHILDREN. Three Series, in cloth, 1s.

THE JUVENILE ENGLISHMAN'S LIBRARY.

In a new and attractive cloth binding.

TALES OF THE VILLAGE CHILDREN. First Series. By the Rev. F. E. Paget. 2s.

TALES OF THE VILLAGE CHILDREN. Second Series. By the Rev. F. E. Paget. 2s.

THE HOPE OF THE KATZEKOPFS; or, the Sorrows of Selfishness. A Fairy Tale. By the Rev. F. E. Paget. 2s.

EARLY FRIENDSHIP; or an Account of Two Catechumens, and their walk through life. 1s. 6d.

THE CHARCOAL BURNERS; a Story of the Rise of a young Artist. From the German. 1s. 6d.

GODFREY DAVENANT; a Tale for School Boys. By the Rev. W. E. HEYGATE. 2s.

LUKE SHARP; or, Knowledge without Religion. By the Rev. F. E. PAGET. 2s.

TALES OF CHRISTIAN HEROISM. By the late Rev. J. M. NEALE. 2s.

STORIES FROM HEATHEN MYTHOLOGY, AND GREEK HISTORY. By the late Rev. J. M. NEALE. 2s.

TALES OF CHRISTIAN ENDURANCE. By the late Rev. J. M. NEALE. 2s.

THE MANGER OF THE HOLY NIGHT. A Sketch of the Christmas Festivities and their attendant circumstances, from the German. 2s.

POYNINGS; A Tale of the Revolution of 1688, laid in Sussex. 2s.

ALICE BERESFORD: A Tale of Home Life. By the Author of "Tales of Kirkbeck," &c. Third edition. Fcap. 8vo. 3s. 6d.

AMY, THE KING'S DAUGHTER. 6d.; cloth, 1s.

THE APPLE BLOSSOM; or, a Mother's Legacy. By ONYX TITIAN. Fcap. 8vo. 3s. 6d.

ARCHIE'S AMBITION. 18mo. 1s.

ABBEY LANDS. By W. S. ROCKSTRO. Fcap. 8vo. 5s.

AN AUTHOR'S CHILDREN. By FLORENCE WILFORD. 18mo., cloth, 1s.

AVICE; or, a Page from the History of Imperial Rome. By E. F. POLLARD. Fcap. 8vo. 3s. 6d.

ADVENTURES OF OLAF TRYGGVESON, KING OF NORWAY. A Tale of the Tenth Century, showing how Christianity was introduced into Norway. By Mrs. J. J. REED. Fcap. 8vo. 2s. 6d.

THE BARON'S LITTLE DAUGHTER, and other Tales, in Prose and Verse. By Mrs. C. F. ALEXANDER. Fourth edition. 18mo. 2s. 6d.

THE BEGINNINGS OF EVIL: being Tales on the Ten Commandments. By H. M. R. 18mo. 2s. 6d.

THE BIRTHDAY. By the Author of "Gideon," "Josiah," &c. Fifth edition. Fcap. 8vo. 3s. 6d.

THE BISHOP'S LITTLE DAUGHTER. A Tale for the Young. Fourth edition. 18mo. 2s.

BEATRICE: a Tale of the Early Christians. By A. BONUS. 18mo. 1s. 6d.

BAPTISMAL VOWS; or, the Feast of S. Barnabas. 18mo. 1s.

BETHANY, a Pilgrimage; and **MAGDALA,** a Day by the Sea of Galilee. By the Rev. S. C. MALAN, Vicar of Broadwindsor, Dorset. Second edition. Fcap. 8vo. 1s. 6d.

BOOK OF CHURCH HISTORY, founded on the Rev. W. Palmer's Ecclesiastical History. 5th edition. 18mo. 1s.

THE CHILDREN OF ROSE LYNN. By SELINA HANCOCK. 18mo. 2s.

CHAPTERS ON ANIMALS; or, Annie Grant's Playmates. 32mo. 1s.

CHAPTERS ON PLANTS; or, Marion's Herbal. 32mo. 1s.

CHRISTMAS PRESENT FOR CHILDREN. From the German. 18mo. 1s.

THE CHORISTER BROTHERS. A Tale. By the Author of "The Children of the Chapel," &c. Fcap. 8vo. 3s.

CHRONICLES OF S. MARY'S; or, Tales of a Sisterhood. By S. D. N. Crown 8vo. 6s.

CRESSINGHAM; or, the Missionary. By CHARLOTTE PRISCILLA ADAMS. Fcap. 8vo. 1s.

CONVERSATIONS WITH COUSIN RACHEL. Four Parts in one vol., cloth, 2s. 6d.

COTTAGE HOMES; or, Tales on the Ten Commandments. By H. YORKE. With Engravings. 18mo. 2s.

CHARITY AT HOME. By the Author of "Working and Waiting." 18mo. 2s.

CHRISTMAS DREAM. Illustrated by Dudley. In ornamental borders. 18mo. 1s.

A CHRONICLE OF DAY BY DAY. By Miss E. S. B. SYDNEY. Fcap. 8vo. 5s.

THE CHURCH CATECHISM. With the Confirmation Service. Beautifully illustrated by Sir John Gilbert. Cheap edition, 6d.; on tinted paper in cloth gilt edges, 1s.

THE CHURCHMAN'S COMPANION. A Monthly Magazine. 6d.

First Series in 40 vols., cloth, published at 3s. 6d. each, reduced to 2s.
Second Series, 6 vols. cloth, 4s: each.
Third Series, enlarged, commenced January, 1870. In half-yearly volumes. 8vo., cloth, 4s. each.

THE COASTS OF TYRE AND SIDON, a Narrative. By the Rev. S. C. MALAN. Fcap. 8vo. 1s.

CLASSICAL TALES AND LEGENDS. By the late Rev. W. B. FLOWER. 18mo. 2s.; cheap edition, 1s.

CONVERSATIONS ON THE HISTORY OF ENGLAND, for the use of Children. By C. A. B. Edited by the Rev. J. BAINES. 18mo. 2s. 6d.

THE CHILD'S NEW LESSON BOOK, or Stories for Little Readers. 16mo. 1s.; cloth, 1s. 6d.

DEEPDENE MINSTER; or, Shadows and Sunshine. By CECILIA MAC GREGOR. Fcap. 8vo. 1s. 6d.

A DROP IN THE OCEAN; or, Short Legends and Fairy Tales. By AGNES and BESSIE. 1s.

ELLEN MERTON; or, the Pic-nic. By Mrs. STONE, author of "GOD's Acre," "The Art of Needlework," &c. 18mo. 1s. 6d.

EVENING MEETINGS; or, the Pastor among the Boys of his Flock. By C. M. S. Fcap. 8vo. 3s.

EVERLEY. A Tale. Second edition. Fcap. 8vo. 6s.

ESTHER MERLE, and other Tales. By Mrs. FRANCES VIDAL, author of "Tales of the Bush," &c. 18mo. 1s. 6d.

FANNY'S FLOWERS; or, Fun for the Nursery. With several engravings. 1s.

THE FALL OF CROESUS: a Story from Herodotus. By the late Rev. W. ADAMS, author of "The Shadow of the Cross," "The Old Man's Home," &c. New edition. Fcap. 8vo. 2s. 6d.

FREDERICK GORDON, or the Storming of the Redan. By a Soldier's Daughter. Royal 18mo. 1s.

FLOWERS AND FRUIT. For Little Children. 32mo. 1s.

GENTLE INFLUENCE; or, The Cousin's Visit. By Miss F. M. LEVETT. Second edition. 18mo. 1s.

GERTRUDE DACRE. By the Author of "The Sunbeam." Fcap. 8vo. 3s.

GOING HOME. A Story. By F. G. W. Second edition. 18mo. cloth, 1s. 6d.

GRACE ALFORD; or the Way of Unselfishness. By C. M. SMITH. 18mo. 1s. 6d.

HATHERLEIGH CROSS. By Mrs. F. J. MITCHELL. 18mo. 1s.

HARRY'S HELP. By Mrs. S. C. ROCHAT. Square 16mo. 1s.

HENRIETTA'S WISH. A Tale. By the Author of "The Heir of Redclyffe." Fifth edition. Fcap. 8vo. 5s.

THE HOLY CHURCH THROUGHOUT ALL THE WORLD. By the Rev. S. FOX. 18mo. 2s.; cheap edition, 1s.

HOLIDAYS AT S. MARY'S. Containing Stories for Christmas, Easter, Midsummer, and Michaelmas. By the Author of "Chronicles of S. Mary's." 16mo. 2s. 6d.

HOLIDAY HOURS. By the Author of "The Little Comforters." 32mo. 1s.

HOME FOR CHRISTMAS. 18mo. 1s. 6d.

HOME TRIALS; a Tale for the Middle Classes. By Mrs. VIDAL. 18mo. 2s.

HIGHER CLAIMS; or, Catherine Lewis the Sunday School Teacher. Edited by the Rev. R. SEYMOUR. 18mo. 1s.; cl., 1s. 6d.

HILARY S. MAGNA; or, The Nearest Duty First. A Tale. Fcap. 8vo. 4s.

HUBERT NEVILLE. By the Author of some of the "Stories on the Festivals," "Church Stories," &c. Fcap. 8vo. 1s.

ION LESTER. A Tale of True Friendship. By C. H. H. Fcap. 8vo. 4s. 6d.

IN THE CHOIR AND OUT OF THE CHOIR. 18mo., cloth, 1s.

IVO AND VERENA; or, the Snowdrop. By the Author of "Cousin Rachel." 18mo., cloth, 2s.; limp, 1s. 6d.

IVON. By the Author of "Aunt Agnes," and "Is he Clever?" Fcap. 8vo. 3s. 6d.

THE KING OF A DAY; or, Glimpses of French Life in the Fifteenth Century. By FLORENCE WILFORD. 18mo. 2s.

LITTLE ALICE AND HER SISTER. Edited by the Rev. W. GRESLEY. 16mo. 2s.

LUCY AND CHRISTIAN WAINWRIGHT, and other Tales. By the Author of "Aggesden Vicarage," "The Wynnes," &c. Fcap. 8vo. 3s. 6d.

THE LOYAL HEART, and other Tales for Boys. Translated from the German. By FRANCES M. WILBRAHAM. With Engravings. Second edition. 18mo. 2s. 6d. cloth; in a packet, 2s.

THE LORD OF THE FOREST AND HIS VASSALS. By Mrs. C. F. ALEXANDER. 16mo. 2s. 6d.

LIFE-AT-EASE INCUMBENTS. Sketches by Mark Parsons. Crown 8vo. 2s. 6d.

LOVING SERVICE; or, a Sister's Influence. By ELIZA A. BAYLISS. Fcap. 8vo. 2s. 6d.

A LIFE'S SEARCH. By E. S. B. SYDNEY. Fcap. 8vo. 4s. 6d.

THE LITTLE COMFORTERS, and other Tales. 32mo., cloth, 1s.

LESSONS FOR LITTLE CHILDREN ON THE SEASONS OF THE CHURCH. By C. A. R. Second edition. 1s.

LESSONS FOR LITTLE CHILDREN FROM THE HISTORY OF THE CHURCH. By C. A. R. 1s.

LOCAL LEGENDS. By the Author of "Cecil Dean," &c. 16mo. 2s. 6d.

THE MAIDEN AUNT'S TALES. By S. M., author of "The Use of Sunshine," "Nina," &c. Fcap. 8vo. 3s. 6d.

MARY AND MILDRED. A Tale for Girls. Edited by the Rev. STAIR DOUGLAS. Second edition. 18mo. 2s.

MARK DENNIS; or, the Engine-Driver. A Tale of the Railway. By the Author of "The Chorister Brothers," &c. Second edition. 18mo. 2s.

THE MASTER OF CHURCHILL ABBOTS, AND HIS LITTLE FRIENDS. By FLORENCE WILFORD. Fcap. 8vo. 3s. 6d.

THE MEETING IN THE WILDERNESS. An Imagination, wherein Divine Love is set forth. By the Author of "The Divine Master." 1s.

MEMOIRS OF AN ARM-CHAIR. Written by himself. Edited by the Author of "Margaret Stourton," "The Missing Sovereign," &c. Square 16mo. 1s.

MERCY DOWNER; or, Church and Chapel. 12mo., wrapper, 6d.; cloth, 1s.

MILLY WHEELER. By the Author of "Amy Wilson." 18mo. 9d.

MINNIE'S BIRTHDAY, and other Stories for Children. By MARIETTA. With four Illustrations by Cuthbert Bede. Fcap. 8vo. 2s.

MIDSUMMER HOLIDAYS AT PRINCES GREEN. By Mrs. ECCLES, author of "The Riches of Poverty." 18mo. 1s.

MY BIRTHDAY EVE. A Waking Dream. With ornamental borders. 1s. 6d.

NEDDIE'S CARE; or, "Suffer the Little Children." With illustrations. 16mo. 1s. 6d.

THE NOBLE ARMY OF MARTYRS. By the Rev. S. FOX. 18mo., cloth, 2s.; paper cover, 1s.

NORTHWODE PRIORY. A Tale, in Two Vols. By the Author of "Everley." Fcap. 8vo. 10s. 6d.

A NOBLE AIM. By ANNIE THOMAS (Mrs. Pender Cudlip.) Published for the Benefit of the Devon House of Mercy. Fcap. 8vo., 1s.

NUNN'S COURT: a Tale of Church Restoration. By Mrs. FRANK PETTIT. 18mo. 1s.

NURSE AMY. 8d.

THE OLD COURT HOUSE. A Tale. 18mo. 1s.

ONE STORY BY TWO AUTHORS; or, a Tale without a Moral. By J. I., author of "A Rhyming Chronicle;" and F. M. L., author of "Gentle Influence," &c. Fcap. 8vo. 3s. 6d.

PARISH TALES. Reprinted from the "Tales of a London Parish." In a packet, 1s. 6d.

THE PRISONERS OF CRAIGMACAIRE. A Story of the "'46." Edited by the Author of "The Divine Master." 18mo. 1s.

PLAY AND EARNEST. By FLORENCE WILFORD. Fcap. 8vo. 5s.

THE QUEEN'S ISLE. Chapters on the Isle of Wight, wherein Scripture truths are blended with Island beauties. By ROSA RAINE. Fcap. 8vo. 3s. 6d.

RAINY MORNINGS WITH AUNT MABEL. 18mo. 2s. 6d.

ROSA'S SUMMER WANDERINGS. By ROSA RAINE. Fcap. 8vo. 5s.

ROBERT AND ELLEN. 18mo. 1s.

THE ROOT OF THE MATTER; or, the Village Class. 1s.; cloth, 1s. 6d.

RUTH LEVISON; or, Working and Waiting. 1s.; cloth, 1s. 6d.

SAVONAROLA, Scenes from the Life of. By C. M. P. 18mo. 2s. 6d.

SCENES OF SUBURBAN LIFE. By ANNA B. F. LEIGH SPENCER, author of "The Co-Heiress of Willingham," &c. Fcap. 8vo. 4s. 6d.

SILVIO. An Allegory. Chiefly from the MS. of the late Rev. William Adams, author of the "Shadow of the Cross," "Old Man's Home," &c. Edited by C. WARREN ADAMS. 2s.

SISTERS OF CHARITY, and some Visits with them. Being Letters to a Friend in England. Two Engravings. 1s.

SNOW-BOUND IN CLEEBERRIE GRANGE. A Christmas Story. By G. E. ROBERTS. Dedicated to John Ruskin, Esq. 2s. 6d.

SNOWBALL; and other Tales. By ISABELLA FORBES. Fcap. 8vo. 2s. 6d.

SOMERFORD PRIORY. By CECILIA MAC GREGOR. Crown 8vo. 2s.

STORIES ON THE COMMANDMENTS. The First Table: "My Duty towards God." By the Rev. G. HILL. 18mo. 1s.

STORIES ON THE COMMANDMENTS. The Second Table: "My Duty towards My Neighbour." By W. S. ROCKSTRO. 18mo. 1s. 6d.

The Two Parts in 1 vol. 2s.

STORIES FOR CHRISTMAS-TIDE. By the Author of "Sunbeam," "Ready and Desirous," &c. In 1 vol. Fcap. 8vo. 2s. 6d.

STORIES FOR YOUNG SERVANTS. With Engravings. 18mo. 2s.

STORY OF A DREAM: a Mother's Version of the Olden Tale of "Little Red Riding Hood," wherein that tale is made to bear a Christian lesson. 18mo. 1s.

SUMMERLEIGH MANOR; or, Brothers and Sisters. A Tale. Fcap. 8vo. 4s.

SYLVESTER ENDERBY, THE POET. By LOUIS SAND, author of "The Voices of Christmas." Fcap. 8vo. 2s. 6d.

SCHOLAR'S NOSEGAY. A Series of Tales and Conversations on Flowers. 32mo. 1s.

STORIES AND LESSONS ON THE FESTIVALS, FASTS, AND SAINTS' DAYS. 32 books in a packet, 2s. In 3 vols., cloth, 3s.

STORIES OF CHRISTIAN JOY AND SORROW, or Home Tales. By the Rev. H. D. PEARSON. Containing Little Ruth Gray, Holy Stone, Hugh, Old Oliver Dale. 12mo., cloth, 1s. 6d.

STORIES ON THE BEATITUDES. By the Rev. G. F. PEARSON. 18mo. 1s.

STUMPS. A Story for Children. By STELLA AUSTIN. With eight Illustrations. 16mo. 2s. 6d.

SCRIPTURE READING LESSONS FOR LITTLE CHILDREN. By a Lady. With a Preface by the LORD BISHOP OF WINCHESTER. 1s. 6d. Second Series, 2s. Complete in 1 vol. 3s. 6d.

TALES OF FAITH AND PROVIDENCE. By the late Rev. W. B. FLOWER. 18mo. 2s.

TALES OF CROWBRIDGE WORKHOUSE. By M. A. B With a Preface by Louisa Twining. 12mo., cloth, 2s.

TALES OF THE EMPIRE; or, Scenes from the History of the House of Hapsburg. By the Rev. J. BAINES, author of the "Life of Archbishop Laud," &c. 18mo. 1s. 6d.

TALES OF A LONDON PARISH, &c. By the Author of "Tales of Kirkbeck." Second edition, 18mo., 2s. 6d.

TALES OF MY DUTY TOWARDS MY NEIGHBOUR. 32mo., 1s.

TALES FOR ME TO READ TO MYSELF. With Twelve Engravings drawn by Macquoid. 16mo. 2s. 6d.

TALES OF THE ANCIENT BRITISH CHURCH. New and cheaper edition, with an additional Tale. By the late Ven. Archdeacon EVANS, author of "The Rectory of Valehead," &c. 12mo. 2s. 6d.

THINKING FOR ONESELF; or, an Adventure of the Carewes. Reprinted from "The Monthly Packet." 18mo. 2s.

THE TWO GUARDIANS; or, Home in this World. By the Author of "The Heir of Redclyffe." Fourth edition. Fcap. 8vo. 6s.

THE TOWER BUILDERS, and THE TWO MERCHANTS. 6d.

TINY POLLIE'S UPS AND DOWNS. By the Author of "Neddie's Care." With illustrations. 16mo. 2s. 6d.

TRUST. By the Author of "Beginnings of Evil." 18mo. 2s.

VANNY CROFT. By the Author of "Contraband Christmas," &c. 18mo. 2s.

THE VOICES OF HARVEST. By the Right Rev. R. MILMAN, D.D., Lord Bishop of Calcutta. Fcap. 8vo. 8d.; cloth, 1s.

A VILLAGE STORY FOR VILLAGE MAIDENS. In Three Parts. Susan, Esther, and Dorothy; or, the Three Starts in Life. 18mo. 2s. 6d.

VOICES OF CHRISTMAS. A Tale. By LOUIS SAND. With an illustration by Dalziel. Fcap. 8vo. 2s.

VOYAGE TO THE FORTUNATE ISLES. 1s.; cl. 1s. 6d.

WAS IT A DREAM? or, the Spirit of Evil-speaking—and **THE NEW CHURCHYARD**; or, Whose will be the First Grave? By the Author of "Amy Herbert." 1s. 6d.; paper, 1s.

THE WAY THROUGH THE DESERT; or, the Caravan. By the Right Rev. R. MILMAN, D.D., Lord Bishop of Calcutta. Fcap. 8vo. 6d.; cloth 1s.

WILLIAM BLAKE; or, the English Farmer. By the Rev. W. E. HEYGATE. Fcap. 8vo. 3s. 6d.

A WINTER IN THE EAST. In Letters to the Children at Home. By F. M. 18mo. 2s.

THE WYNNES; or, Many Men, Many Minds. A Tale of every-day life. Fcap. 8vo. 5s.

THE WIDOW AND HER SON; and other Tales. Translated from the German. By the late Rev. W. B. FLOWER. 18mo. 2s.